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ABSTRACT

Featuring supernatural events and relationship between man and nature, this collection of 15 Seneca stories is presented in English and Seneca versions with 12 full-page illustrations. The stories are adaptations from "Seneca Fiction, Legends and Myths" originally compiled by Jeremiah Curtain and J. N. B. Hewitt following field research in 1910-1911 on the Cattaraugus Reservation of the Seneca Nation of Indians in southwestern New York State. "A Great Snake Battle" tells how long ago the snakes got together and made the Indians promise not to abuse them. "The Porcupine's Grandson and the Bear" tells of a boy who is rescued and cared for by animals of the forest. "The Crawfish and the Raccoon" tells how the raccoon tricks the crawfish by pretending to be dead. Other titles in this collection are "The Story of the Owl People," "The Winter God," "The Race between the Turtle and the Bear," "The Owl and the Two Sisters," "The Forsaken Infant and the Wind," "The Great Bear," "The Turtle and His Forces on the Warpath," "Bald Eagle Sends Mud Turtle around the World," "Thunder and the Seneca Warriors," "The Great Worm and Thunder," and "The Fox and the Rabbit." (JHZ)

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SENECA STORYBOOK

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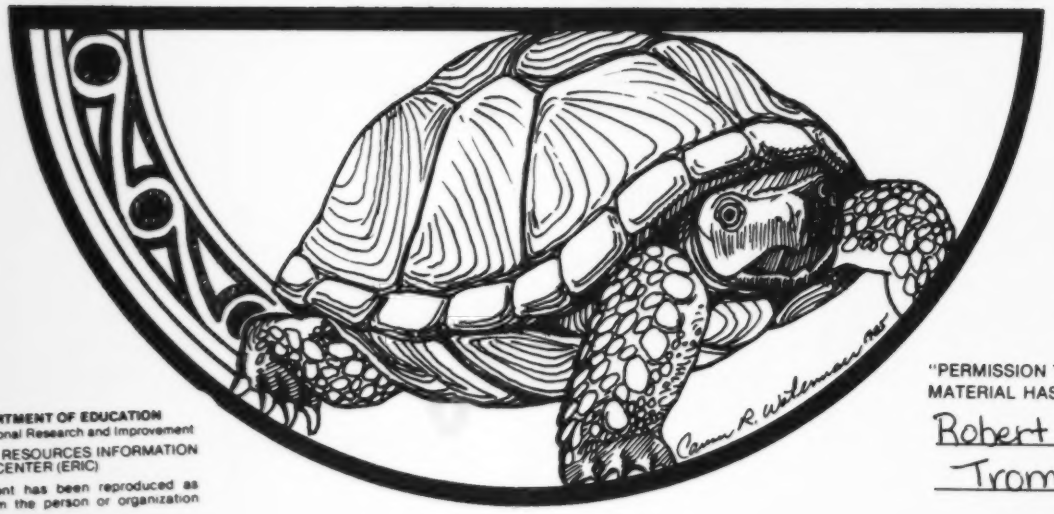

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The stories contained herein are adaptations of selected "Seneca Fiction, Legends and Myths" originally compiled by Jeremiah Curtain and J.N.B. Hewitt following field research in 1910-1911 on the Cattaraugus Reservation of the Seneca Nation of Indians in Southwestern New York State. These were originally published in 1919 by the Government Printing Office, Washington, D.C., as the Thirty-Second Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution. The New York State Education Department is grateful to the Smithsonian Institution for granting permission to use these materials for this project.

The Seneca Story Book has been illustrated by Carson Waterman, one of the finest artists from the Seneca Nation of Indians. Mr. Waterman is from the Cattaraugus Reservation and is the "Artist in Residence" of the Seneca-Iroquois National Museum. Special thanks goes to both the Seneca Nation of Indians and the Seneca-Iroquois National Museum for their great cooperation throughout this project. The advice of Dr. George Abrams, Museum director and member of the National Advisory Council for Bilingual Education was invaluable.

The Seneca language found throughout this book was prepared by Mrs. Myrtle Peterson and Mrs. Alberta Austin. Mrs. Peterson is the clanmother of the Allegany Reservation Hawk clan and was formerly a bilingual teacher with the Seneca Bilingual Education rogram of the Salamanca City School District. Mrs. Austin is a resident of the Cattaraugus Reservation and is a Seneca language and culture specialist with the Cattaragus Reservation Education Department, Seneca Nation of Indians.

This project has been guided through every phase by a Community Advisory Committee. Respective members included Mrs. Fidelia Jimerson of the Allegany Reservation, Mrs. Hazel Thompson, a Seneca language teacher within the Buffalo Public Schools, and Mrs. Lavina Huff of the Cattaraugus Reservation.

Technical assistance was provided by Peter J. Peterson, former Director of the Seneca Bilingual Education Program of the Salamanca City Central School District; Dr. Lloyd Elm, principal of School 19 (the Native American Magnet School) of the Buffalo Public Schools; Cheryl Ray former Director of the Seneca Bilingual Education Program of the Gowanda Central School District; Carol Mohawk, the current director; Henry Huff, Jr., Director, Cattaraugus Reservation Education Department, Seneca Nation of Indians and a member of the New York State Commissioner of Education's Advisory Council on Native American Education; Dr. Hazel Dean John, Program Manager, and J. Adrian Cooke, Associate of the Services for Native Americans Unit of the New York State Education Department. Special thanks goes out to the respective project staff members and interested community members who through their cooperation made this project possible.

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O'o:wa" Nödiya'do'dë'
(The Story of the Owl People)

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THE STORY OF THE OWL PEOPLE

A husband and his wife of the Owl* people lived in a lodge in the forest. Everything was fine between them during the day but when it got dark they began to argue. They argued all night. In the morning they stopped and all was well again.

One night a visitor came to pay them a call. As soon as the husband saw this newcomer he went away from the lodge. The newcomer thought that this was odd. The husband left, saying, "I will go away but I will come again soon." With these words he left.

After a short time the husband returned. He started to scold his wife and was very jealous. They had a fight. The husband got tired, stopped and went away saying, "I am going to get another wife. I can't be happy and this will stop the fighting between us." His wife began crying and followed after him. The husband was sorry for what he had done and returned with her to the lodge.

When daylight came he told her about a dream he had. He said, "For sure I will kill a bear and be back before the dew is off the grass." He then left pretending that he was looking for a bear. Instead he went to the lodge of another woman, who was also of the Owl people, and stayed all day. In the evening he started back to his own lodge. On his way he met a beautiful woman. He asked her, "Where are you going my cousin?" "I am going home," she said, and away she ran with him running after her. This woman was of the Partridge people.

All night long they ran toward the north. In the middle of the next day they came to a lodge which the woman entered. The Owl man followed, but on entering the lodge he did not see the woman — only two old men. He asked them, "Have you seen a woman pass by here?" They held their heads down. No one would speak up. He asked again and again. After a while one looked up and said, "I think that something is here." The other one said the same thing. The first one said, "Go get our canoe." Going to another part of the lodge, the other man returned with a bark canoe and two basswood knives.

"Now, hold this wild animal that has come in where we live," said the first old man. The Owl man moved back saying, "You watch out." "I know you are Nosgwais people. I came here only to ask for information." The Owl man turned and ran away. The old men were fast runners and they chased him. They were really good runners! When the Owl man got tired he turned around, went back to the lodge, and grabbed a hammer. As each old man came through the door the Owl man hit him on the head. As the old men picked themselves up they said, "It looks like this wild animal likes to play." They tried again to go through the door and again the Owl man hit them on the head. One of the old men said, "Get up and use your best magic on him. Are we to be beaten in this way?" But in making a third attempt to enter the lodge the old men were again knocked down. The Owl man said to himself, "I could kill them but it would be better to run away from them." Passing through the back door he saw the tracks of the woman going directly north. He followed them all day. When night came he saw her tracks, still leading in the same direction. He said to himself, "Soon I will overtake her." But these tracks were not those of the woman. He had made a complete circle and by daybreak was near

his starting point. He looked down and seeing his own tracks said,'Oh, another man is chasing her. I'm going to kill her when I catch up to her. Soon he arrived again at the lodge of the old men. He asked for the woman he was chasing. At this point the Owl man was captured and placed in the canoe. One old man said, "Push the canoe back and leave it so the animal cannot run away." Indeed, the Owl man could not release himself as he seemed to be fastened to the canoe.

The Owl man heard something talking nearby. It asked, "Do you want to die?" He replied, "Yes." Then the voice said, "No, you shall not die. At the end of the canoe there is a string from which are hanging the hearts of the two old men. This is why you could not kill them before when you hit them over the head. Wait until it is dark. Then try to move and you will work yourself free. Then get out of the canoe quietly and I will give you light to see where the hearts are. Take them off the string and crush them and you will be free. Then you can remain here all night. The canoe has great magic power and these two old men use the canoe when they travel. If you wish I will teach you the song that belongs to it." The Owl man in the canoe agreed to learn the song. When it was getting dark he started to move around and got his strength back too. Looking around he saw a light in the distance. Taking the hearts from the string he crushed them; as he did he heard the moaning of the old men. Then the Owl man lay down and slept.

The next morning the man woke up early and said, "Now I have something in which I can travel. I shall soon catch up with the woman." Setting the canoe outside of the lodge, he pointed it north, got into it, and sang the song which he had learned caused it to fly. The canoe started off so fast that he could hear the wind. It went higher and higher, faster and faster, and the Owl man became afraid that the canoe would take him to a scary place. Then, all of a sudden, he heard someone in back of him trying to get in. Looking around he saw a man who said, "It is nice that you are going so fast. I was determined to get in, so I jumped. Are you afraid this canoe will carry you away? I am the one that was with you last night. It's my fault that you are scared. I did not teach you correctly. The reason that the canoe keeps going faster and faster and higher and higher is that you keep repeating the song. You should change the words of the song and then you can guide it."

The Owl man changed the words of the song he sang and at once the canoe began to come down. Finally it landed on the ground. The Owl man said, "Oh! This is not what I wanted. I wanted to go down a little lower but not to the ground." So, he sang the first words of the song again. At once the canoe shot upward toward the north. As it flew along he saw the woman'sjtracks ahead. Higher and higher went the canoe, the wind whizzing past his ears. This bothered him and he remembered that he must change the words of the song. He said, "I have learned the music, and all I have to do is sing "My canoe must stop immediately'."
(The story ends here thus abruptly).

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* Traditionally the Seneca are very closely aligned with nature. Many of the stories contained in this work are examples of the interplay between the Seneca and various animals and birds.

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O'o:wa' Nödiya'do'dë'

Gahadagö: de:ni'jŏ' ne' o'o:wa:' yada:tsyo:' tonösgwade'.Sgë:nŏ' yënöhdönyöh niwë:nishe:s. Ga:nyo' wo'o'gä:h,wayahsawë' o'ti:wageha'. O'ti:hën nä: do:di:wage:hëh. Sedehjia wayënihë:'. Da:në ae' tisgë:nŏ'.

Da:në swahsö:da:t, ne' sö:ga:' wa:jŏ'se. Ga'nyo' da:yŏ'högweh, wa:yagë't ne Hanöagwëni d'. Da:në waë'ne högweh, "A:yë:' tiyo'dëhöh hi:gë: wa:yagë't ga:nyo'shö:dagyŏ'.'Ëgahdë:di'. Gwa:he dëtge' wë:dö:shŏ'öh.'Ga:nyo'wai:yo'kdë', hösa:ya:gë't.

Da'Jivh o'ga:d, döda:yŏ' ne hanösagwëniyo'. Da:në wa:sawëe' o'shago'daswaesyö:' ne: yo:'. Di'gwa shö: nya:jeha'ne högwe ne'hoh. Hosheyëö së'ë gyŏ'ö ne hanösagwëniyo'. Ne'ho nä: nŏ'ö:wë wa:yahsawë' wa:yadi:yo'. Wa:tsën ne yo:', waënihë:'. Wähdë:di' nä: gyŏ'öh. Da:në waë', "O:ya'ëswögenya:k. De'o'nigoë:'yo:sde:', he niwë:nishë:s niyoje:ëh." Yösdä:ne' wö:wöshe:'. Wo:sës nä: gyŏ'öh. Da:në sa:ne:', hösa:ni:yŏ' hëö:we tonösgwade'.

Ga:nyo' wa'o:hë't, o'shago:wi' na'od wo:janŏ'syö:'.'Ha'degagö:n ëgi:yo' nyagwai'. Da: ëswögyö:k ga:o' nŏ'wö:di ëwo'öya:tëh. Da:në a:we:d wa:ya'disaka' ne nyagwai'. Ga:nyo'gyŏ'ö ho'wahdŏ' ne tonösgwade', tiyeya'da:de' gyŏ'ö jagodasgwa:yë' wa:yo'. O'o:wa:' hae'gwa niyeya'do'dë:h. Ne'ho ne: waë:nisho'. Ga:nyo' o'gä:s'ah, tonösgwade' hösa:e'. Da:në'në:'gë: sohdëjö:je', o'tsya:dä't ne yeksa'go:wa: yagö:gweh. "Agyä:'se:', ga:we ni:s ho'se'?" o'shagö:dö:'.'Swagahdëjö:je", wa'a:gë'. Da:në o'shagö:dö:' adi'gwa ogwe:nyö: ö:sa:ne:'. "Do:gë:s, jë:gwa sagwe:nyö: ëskä't," wa'a:gë'. Da: o:në dayë:'sga:'. Nŏ'gë'gwa: ada:ke' ne högweh. Johgwi'yani' nöeya'do'dë: yagö:gweh.

Otowe'ge:gwa: wa'edake:'. O'ti:hën shagoshe'. Ha'dewë:nishë:gwa: o:ya' dedwasgwade' wa:niyŏ'. Da: ne'ho wa'e:yŏ' ne yagö:gweh. Ga:nyo' në: wa:yŏ' ne o'o:wa:' högweh, de:nigëhji gyŏ'ö shö: wa:gö:ge'. Nä: de'gatga'ho neyagö:gweh. Da:në wa:daö:do:' adi'gwa sö:ga:' a:yagoähdö:k nya'ne'hoh. Do:nënö: a'gö shö:h. De'sö:ga:' ö:da:snye't. Sa:daö:dö:' shö: gë:s. Ta'gë:'ö shaya'da:d da:tgesgo'. "A:yë:' ha'gwisdë' agatö:de'. Da: ne:' hae'gwa waë'shaya'da:d. Da:në ne ya:kji tosnye'ö waë', "Ho'se:go neökni'ö:wŏ'." Da:në ne shaya'da:d ho:gwa: wa:e'. Ga:nyo'sa:yŏ', osnŏ' gahsyönya'dö ga'ö:wŏ' ha:wi'. Ne degaganya'shäge:h, o:shä' gahsyönya'döh.

'Da:h! Dze:nö:h, di'gwa niganyo'do'dë: jo:yö: hëö:we dehni'jŏ", waë' ne shaya'da:d. "Nŏ'ge:' satis," waë' ne högwe ga:nyo' dosgë da:tis ne hagëhjih. "Snyasha:e k! Agënöhdŏ' në: nösgwais ni:s nesniya'do'dë'. Gi:wihsa:s ë:' nä: shö:h." O gi:sdö shö: dosgë dao:nötisdö:je' ne de:nigëhjih. Dösa:dihsade:ni' ne högweh, wa:de'go'. Hiyano:we' ne de:nigëhji wö:wöshe:'. Gwas gyŏ'ö hiyano:we'! Ga:nyo' wo:gë'dë', dösa:dihsade:ni'. Ne'ho hosa:da:ke:' heo:we tonösgwade'. Gaji:wa' wa:nyatga:', wö:wönŏ'ë:'e:k ga:nyo' döda:da't hëö:we gahoga:ën. Wö:wönŏ'ë:'ë:k hae'gwa ne shagëhji'da:d. "A:yë:' wae ganoe'sëwötga:ne:' di'gwa na'od o:yö:h. Ga:nyo' ae' wa:ne:'jdëshë:hda'd, da:në ae' o'sa:gö:nŏ'ë:'e:k. Da:në waë' neshaya'da:d, "Ha'gwisdë' ë:' na:sye:'. Në:gë: wa:e ha'gwisdë'a:yŏknigwe:ni' jë:gwa ëwögwe:ni' në:gë: di'gwa na'od o:yö:h. Së ho'ga:d wa:ne:' hëshi:yŏ'. Sao:diya'je:nën ae'. Da:në gyoöö ne. O'tanöhsö:got gyŏ'öh. Nŏ'gë'gwa: wa:yagë't. Da:në ne'ho sa:gë' yeyanöde'. Otowe'ge:gwa: gyŏ'öheyoyeä:'doh. Waë:nisho' shagoyanëö:wi'. Ga:nyo' wo'o'gä:h,ahsö shö: otowe'ge:gwa: heyagoyeä:'döh. "O:në në: jigwas sho: ëke ät," hënöhdönyöh. Nä: de'ne:' shagoyanëö:wi' ne yagö:gweh. Ne:' nö:në da:twa:da:se', wo'o:hë't. Ga:nyo'o'johate't, ne'ho nä: to:ha hesho:yö: ëöo:we tohsa:'. Wa:tgato'

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në: ne gayanöde'. Në: do:nöhdŏ' ne:' ne ha:hŏ' ne'ho hoähdöh. Da:në waë', "Sö:ga:' ko o:ya' shagoshe'. Ëke:nyo' ga:nyo' ëkeät. Da'jio shö: hosa:yŏ' hëö:we de:ni'jŏ' ne de:nigëhjih. Da:në ae' sashagodaö:do:', negë'yagö:gweh, shagoshe', gwa:he wa:woyë:nö:'. Ga'öwögö: gyŏ'ö wawöya'do'ya:k. Da:në wa:yahsawë' o'ti:wageha' adi'gwani:ga:' ëö:wönyo', ëö:wöya'taë' koh. Ta'gë:'ö wa:ni' "Awe'ö:je shö: hösashja:ëh. Nä:'gwa da'aga'nya:gë't ne ganyo:'. Do:ges në: ko në högwe da'a:ö ö:sa:doshe:'. A:yë:' në: hoya'doä:gö ne ga'öwögö:h. Ga:nyo' to:ha dëwödahsödaik, hotö:de' ha'gwisdë' ota:'. a:dö "Ihse: ëhsi:e'? Do:ges në: ko ne'ho na:yawë'öh." Da:në në: ga'ë:wögö: ta'nön waë', "Do:ges nö: ni:' i:wi:h." Da:ne aë' hoja'datgö' döda:snye't,'Hë'ë nä: ta:si:eh. Heyotö:yo'k gahsiyäni:yö:n heö:we tgani:yö:n sqwnyahsa:ge: honö:wë ne de:nigëhjih. Ne:'gae:yö:ni da'ashenyo' ga:nyo' o'sheno'ë:eśyö:' tsyise'sgwa'.Da:në në: wa:ga'ae:yö:' ne'ho ishe's hëö:we tohsa:'. Esënŏ'geäd nyo:we' dëwödahsödaik', da:në ësadënŏ'geäd di'gwa ogwe:nyö: ësadönya:nö:'. Ëhsegwe:ni' në: ësadohse:'. Ëhsade'nöhdahgo' ëgöjisdo:tas ogwe:nyö:h ëhse:gë' awënyahsa'shŏ'öh. Ësniyö:dë', da:në ëhsejiwëhda:nö:'. Da:ne në: ësadohse:'. Ogwe:nyö: në: dëse:hën nëkoh. Ne:'hiyä:'dahgwa' ne ga'ö:wŏ' ga:nyo' dëyadawë:nye:'. Dzo'jiwe:so' o:ye' ne ga'hasdeshä'. Jë:gwa ëhse:', ëgöyësdë' ne ga'ë:wë' oë:nŏ'. Sëhge gyo'ö shö: da:snye't ne ga'ö:wögo:ta'nön. "A:yë:' a:knoe't nö: ne a:gënöyë'he't. Da:në waë' "Ëgoë:nöyësdaa-'." Da:në wa:sawë' wa:dëno:dë'. "Tgayi:' o:nëo'wahdë:di' akö:wŏ". Ga:nyo' waë:no'kdë' në: ne ga'öwögö: ta'nön, o'töwönŏ:nyö:' dzo'ji do:ges waë:nöyë'he't. Ga:nyo'dewadahsödais, wa:gwe:ni' wa:donya:nö:', sa:'hasdë koh. Në'we:' do:tgahdö:h, wa:gë' jotśyi:sda:'. Da:në wa:niyödago' ne awënyahsa'shŏ'öh. Ga:nyo' o'taid, hotö:de' në: dao:nösho:jë ne de:nigëhjih. A:yë:' shö: we:so' nä: wo:diyë:h. Gaöwögö:gwa: wa:yë:' ne awënyahsa'shŏ'öh, ahsö dösagajisgwait. Ne'ho nä: o'gaisdage:'. Da:në wa:jashë:' ne högwe'dase:', wo:da' koh.

Ga:nyo' sa:yeh sedehjiah, waë' "Jigwas nä: shö: ëkeä't. O:në ögyë:da't ha'gwisdë' ëgyeä'dak dëgadawë:nye:'. Da:në asde wa:töwö:yë:', otowe'ge:gwa: wa:gahdë'. Da:në wa:de'nöhdä:h. Da:në wa:dëno:dë' ne ga'ö:wŏ' oë:nŏ'. Ne gaënŏ' ëwöhdëja't ne gä'o:wŏ'. Dëga:dë'. Ga:nyo' në: do:ges o'wahdë:di', ne shö: hotö:de' ne gä:ha'. Ogi:sdö nä: shö: he'tgë wa'a:wenö:je', ne' ko ne ogi:sdö shö: o'hasde'. Da:në ne' ne högwedase:' ogi:sdö wo:hjŏ'k. Wa:e' gatga'ho johjön woa:wi'. Da:në jögwa'ö:hö shö: wo:tö:de nŏ'gë'gwa:h, a:yë:' so:ga:' iye: a:de'nöhdä:h. Da:tgaë:go' ne högwe'dase:'. Do:ges wo:gë' sö:ga:'jwa:de'nöhdä:h. Da:në ne högwe waë', "Wi:yo: në:gë: o'hasde' sahdënjö:je'. Ta'nigoë:gö:n ëgade'nöhdä:h. Dödagëno'sgwak shö:h. "Sesha:nis ne ga'ö:wŏ' ihse: ësaya'dadisgwad. I:' neho ne sö:ga:' sne'sgwa' sö:de'. I:' dwagi:wa' sahjŏ'öh. Gagwe:gö de'goëyonyani:'. Ne:' tgae:yö:ni ogi:sdö shö: o'ha:sde', he'tgë ko wa'awenö:je' ne ga'ö:wŏ'. Dzo'ji dödasahsa:wë' shö: ne oë:nŏ'. A:sde:ni' ne wadönönyöh. Da:në ogwe:nyö: ësegaë:go'."

Da:në do:ges wa:de:ni' ne gaë:nŏ' wa:deno:dë'. 'Tgayi;'otgë'jö:da't ne akö:wŏ'." O:në shö: ko ehda'ge:gwa:hösagayeä:'t. Ta'gë:'o yoë:dza'ge hösagë'jö:da't. 'A:gye:h!" waë' ne högwe'dase:'. "Ne:' shö: wa:i' ostö: ehda'ge dö:dawe:'. Në: de'wi: dö:sagë'jö:da't." Da:në ae' sa:dëno:dë'. Da:në ne'ho niyosno:we' he'tgë hösagaje:', otowe'ge:gwa: ko ho'gayeät. Ogi:sdö osno:we' gaje'. Sashagoyanögë' ko ne yagö:gweh. Ogi:sdö nä: shö: he'tgë wa'awenö:je' ne ga'ö:wŏ'. Waë'nigoëye:dö:' dzo'ji ae' he'tgë hö:sagaje:' ne ga'ö:wŏ'. Da:në saoshä:'t ëshade:ni' ae' ne wädo:nönyö ne gaë:nŏ'. Da:në ae' sa:dëno:dë'. "Tgayi:' hehda'geshŏ' hö:weshŏ' nakö:wŏ'." Danë nä: a' ne'ho shö: niyo'hasde' dödawaja'dën. Saë'nigoëye:dö:' ae'. Da:në waë', "Agënöye'he'ö." Ne' nä: shö: ne ëgadëno:de', o:në shö: ko eyoë'he't ne akö:ŏ'

Da: ne'hoh. O'wado'kdë'.

A RACCOON STORY

An uncle and nephew lived together in a house in the bushes. One day, while the nephew was hunting, a pretty woman came to the uncle with a basket of cornbread. She said, "My father and mother have sent me here to marry your nephew." "Is it true that they sent you?" asked the uncle. "Yes," said the woman, setting the basket down in front of the old man. When the nephew returned home the old uncle said, "You are married now; here is your wife."

The nephew went out hunting every day. He always returned with a lot of game. One day he was hunting and found a very high tree with a hole in the top of it. Baby raccoons were sitting in the hole. Climbing the tree, he threw one raccoon after another to the ground. Suddenly, he heard a woman's voice. She said, "Come down. Are you tired?" With that she ran into the bushes. When the nephew got back home he laughed and told his wife about it. She didn't say anything.

Not long afterward the nephew was on another hunting trip. When he was packing up his game and getting ready to go home a woman came up behind him. She took his arm and led him to a nearby log where they sat down. She put his head on her lap and started to look for lice. Soon he went to sleep because she had a lot of magic power. She put him into a basket, put the basket on her back, and went to the rocks in the middle of a lake. There she took him out of the basket and woke him up asking, "Do you know where you are?" Looking around he replied, "Yes, this is where my uncle and I went fishing." At that he turned into a fish that looked like a bass, jumped into the lake and swam away. When he got home he told his wife what had happened. She laughed at him but didn't say anything. He was very scared and didn't go hunting again for several days. At last the fear wore away and he started off to hunt.

As he was packing up his game to go home, the nephew heard the woman's voice say, "Stop. You are tired I guess." Again they sat down on a log; he put his head on her lap, and she started looking for lice. Soon he fell asleep and she put him back into the basket. She took him to a great ledge of rocks where there was only a small foothold, took him out of the basket, and woke him up. She then asked him, "Do you know where you are now?" "I will tell you soon," he said, looking around. But at that moment the woman disappeared. Soon he saw a bear man further down the ledge and heard him say, "I am hungry for fish. I will go fishing for a while." Then he began singing as he pulled in one fish after another. Soon he got tired of it. He said, "I have enough. I will rest and I will eat too. This is what we people eat when we are out all night. Then he took a baked squash out of his basket.

The nephew said to the rock, "Go back. Then I can string my bow." The rock stood back. "Now boast again, " said the young man as he shot the fisherman. The nephew soon heard a loud noise. Looking up he saw a huge bat fly very near to him as it passed by. Then the nephew took a hemlock leaf from his bag, dropped it on the pile of rocks below and said, "I will become a tree. Come closer to me." When the tree grew to the rocks where the young man was sitting it stopped. As he looked around he saw many other men. He called to the nearest one, asking him to tell all to come so they could escape. Slowly, creeping up after each other, they went down the hemlock tree. When all had reached the ground, the young man took out a strawberry leaf, laid it on the ground and said, "It gets ripe. It is ripe." The vines grew and were filled with berries. When they had eaten as many berries as they wanted the young man picked up

the leaf and put it into his bag. Then the berries disappeared. Then he said, "Let us go tell the old lady."

After traveling a great distance the young man killed an elk. From the hide they made a large cradleboard — large enough to carry a grown up — and started out again. Soon they came to a lodge where they saw a woman pounding corn. When she saw them coming she began to scold them and held up the corn pounder to fight them. When the young man said to the corn pounder, "Stop right there," it stopped in the air, half raised. They grabbed the old lady and put her in the cradleboard. They tied her in, saying, "It seems you are cold." Then they stood it up in front where the fire was burning in order to broil her slowly. Just at this time the young man's wife came. Finding that they were roasting the woman, she got mad and freed the old woman. Then the wife went back to the lake. She called on the bloodsuckers to stretch across it so she could walk over them. Each man went to his own lodge. When the young man came home his wife was there.

Joäga Ga ga:

Yadadi:wa:dë' do:gë: de:ni'jŏ'. Osgawagö: todinöhso:d.Hado:wä:s ne högwe'dase:' Da:ne:' wa:hdë:di' högwe'dase:'. Wa:dowä:ta'. Yeksa'go:wa: wa'e:yŏ' ye'ashëö:wi' ä:hgwa'.Ne:' gyŏ'ö wa'a:gë' hönödenyehdö:je' ne de:nigëhjiëyökninya:k, ne Hesesŏ'neh. "Do:ges ne:' daö:sadë:nye:t?" gyŏ'ö waë' ne hono'sëh:. "E:h," wa'a:gë'ne yagö:gweh. "Ne:'nä:h," waë' ne hagëhjih. Wa'e'ashä:yë:', o ë:dö:gwa: wa'e:yë:' hëö:we hanyošyo:d ne hagëhjih, ne ähgwa', gagaehdëhdŏ' gyŏ'ö gaya:söh. Ga:nyo' sa:yŏ' ne högwe'dase:',ö:në waë' ne hakno'sëh, "sanya:gö ni:s o:nëh. Në:da ne dešnya:di:h." Da:në nä do:ges sa:yo:'ste't.

Ha'dewënishäge: ne högwe'dase:' hodowätö:h. Ga:nyo' sa:yŏ', ha'de:yö: so'ga'daje'.

Da:ne:' swë:nishä:d niyo:we' hado:wä:s, gä:it wa:gë.' He'tgë ne'ho jo:yadoga:ën. Ne'ho hëni'jö ne onöntwas'ä: nejo'ä:ga'. Wä:ä'të' da:ya'dën sga:d, da: no:ya' koh. Jögwa' a:höh, wo:tö:dë söga:' dayesne't. "Dasaja'dën. Sahtsëhdöh." Da:në ho:gwa: wa'edake:' o'sgawagö:sŏ'.

Ga:nyo' hösa:yŏ' hëö:we nä: ko të'jŏ', wa:go:wi' na'od nŏ'ö:wëh.Wa'esgatgwë ne: yo:'. Da'gwisdë' de'agawë:'. Da:në gyŏ'o, wŏ'önishe't ae' hodowätö:h.

Ne:' hadehšyonya:nö ësahdë:di, yagö:gwe nŏ'gë'gwa: dayë:hdak, wa:wönë:sha:', ho:gwa: wa:wö:'. Gahada' gyŏ'ö tga:yë', ne'ho o'tšya:jë:. Da:në yeo:'ä:'ge wa:tgoë'. Da:në wa:wöji'nöwihsda:k. Da'j'u wo:da', so'ji goga'de' nega'hasdeshä'. Ga'ashägo: wa:wŏ'nöhdä:h. Da:në yeswe'nŏ'ge wa'e ašyodä:h. Da:në jo'sgwä:sojo:d, ne'ho wa'ë:. Da:në nä: sa:wŏ'nöhdahgo', wa:wöyed. "Syëndi: hëö:we ihse's?" O'tatgahdöh, da:në "ë:h" waë'. Neko gë:s nödayakne:' hakno'së wa'aknijo'ya:k. Da:në wa:ja'do'ya:k onegagö:h. Gëndzö nä: gyŏ'ö wa:dŏ'. Ne:' wa:'nyagë't ga:nyo' gëndzö wa:dŏ'. Jodä:dŏ' gyŏ'ö nya:ya'do'dë:h.

Da:në gyŏ'ö ae' hösa:yŏ' o'sago:wi' ne yo:'no:ya'da:wëh. Wa'esgatgwë nä: gyŏ'ö shö:h. Gwisdë' de'agawë:'. Hohjŏ'ö. Do:gwa no'ö:da:' hë'jŏ'. Ta'gë:'ö o'wënihë:' hohjŏ'öh, da:në wa:e sahsawë' sado:wäd.

Da:në ae' sadehšyonya:nö ëshahdë:di', o:në ae' sotö:de' sö:ga:' ae' dayesnye't. "Sëni:hë:h. Satsëhdö nö:h." Da:në ae' o'tšya:jë:' gëö:da'geh. Da:në sa:tgöë' yeo'ä:geh. Da:në ae' sayi:hsa:k

ne ji'nö:h. Da'jia wo:da', da:në ae' ga'ashägö: sa:wö'nöhdä:h. Ga:nyo' wa'e:yö' hëö:we jo'sgwä:so:jo:d, wa:wö'nöhdahgo' ae'. Da:në wa:wö:dö:' "Šÿendi: nëkoh?" "Jigwus ëgo:wi" waë', o'tatgahdöh. Da: ne'ho hi:gë: wa'a:wë yagö:gwe de'jë's. Sö:ga:' wo:gë' ostö:h wo:tö:deh, waë', "Gëndzö knö:wö:s. Ëgijo'ya:k da'jiuh." Da:në ko wa:dëno:dë'. Da'jiu: wo:ga'dë ne gënjöh. Ta'gë: 'öwaë' "ha'degayi:'." Egadekö:ni' koh. Da:në wade'sgö:dak o:nyöhsa' wa:go' ga'ashägö:n. Da:në gyö'ö ne högwe'dase:' waë', "nö'gë:' satis" wa:w-aaös ne ga'sgwa:'. Da:në ogwe:nyö: ëgesiyödë' ne a'gaënöh. Do:ges nö'gë:' o'wa:tis ne ga'sgwa:'. Da:në ne högweh högwe'dase:', wo:tö:dë ha'gwisdë' dayotgaeh. Wa:tgato'jne'ho:gwa:h. Gagowanë ä:wisda' ne'ho gaje', haya'dak'a ne'ho o'ga:dat. Da:në wa:dahgo' hoyä:gö:h, wa:'señ hëö:we jo'sgwä:so:jo:d. Da:në wa:d-aano:dë'. "Ha'degagö:n gä:it ëwödoja:k." Dosgë nöda:se:h. Da:në do:ges neho nöda:we:' ne gä:it. Da:në nä: o'wënihë:' odojëö:je'. Nö'wë' do:tgahdö:h, honötgah'de'/wa:gö:gë'. Gagwe:gö në'ho nentë:ne:'. Ogwe:nyö: ëö:di'nya:gë't.

O:në sgënö'ö: dënötšyosgwi:ne' wae:nönja'dën ne onë:'da' gä:it. Ga:nyo' wa:di:yö' yoë:dza'geh, ne hogwë'dase:', ojisdöda'shä' onähda' ne:wa' wa:da hgo'. Yoë:dza'ge wa:yë:'. Da:në gyö'ö ëwö:yö:dë'. Da:në wa:sawë' wa:dëno:de'. "Wa:ya:is. Wa:ya:is. Da'jiu: nä: o'ganöhe'toji:ya'. Ga:nyo' gagwe:gö wa:di:k ne oji:ya' wo:nöhda't. Da:në dösa:k ne onähda', hö:geshä:gö: hösa:yë:'. Da:në ne oji:ya' sawënöhdö't.

Da:në waë', "etio:nya:nö ne yegëhjih." Da:në ne högwe'dase:', jo:noë'da' wa:nyo'. Wa:dijaksdo:ya:' ne o'šyohsa' gëöshä wa:dišyö:ni'. Gowa:në wa:dihšyö'ni', ogwe:nyö: sö:ga:' hodo:jëh a:ye:ih. Da:në ae' sae:nöhdë:di'. Da'jiu wa:di:yö' hëö:we jagonöhso:t, o'sagodi:gaa-' yagö:gwe jagote'döh onëö'. Ga:nyo' wa'ega'e:yö: daë:ne', dayödeh'ga:k. Wa'ë' "ënödi:yo', yete'dahgwa' ëyeyä:'dak. Waë' ne högwe'dase:', "ne'ho së'hes ne yete'dahgwa'." Ne'ho nä: wo'oaa-'he't. Dasagodinyatgä:' ne yegëhjih, da:në o'shagodi'nöhda: gä:öshägö:h. O'sagöshëö:dë'. "A:yë:' satowesta", waë:ni'. Da:në o'tsagodidas oë:dö:gwa: hëö:we ode:ka', ësagodi'sgö:dë', sgënö'ö: nëya:wëh. Jë:gwa shö:h, högwe'dase:' yo:' wa'e:yö'. Ga:nyo' wa'ega' yö:' ësaeodi'sgö:dë', wa'agonö'kwëh. "O:në tisadadwëniyo'. Ogwe:nyö: ësgahdë:di'." Ne'ho hösa:yë:' tganyodae'. Wa:wödi: nö:k ko ne ohsogwahdi:s ne:' wasgo:ö ëö:dišyö:ni', ogwe:nyo: dëyeya'ya'k.

Da:në ne hadijinöhshö'ö sae:nöhdë:di' hëö:we tëni'jö'. Ga:nyo' hösa:yö' ne högwe'dase:', ye'jö' ne yo:'.

THE WINTER GOD

One day a man was hunting and met the Winter God. He said to him, "You cannot make me freeze, no matter how cold you make it." They talked a long time and decided that they would have a contest that night.

When he got home the man carried in enough wood to last all night. Then he built a big fire and made a large kettle of hemlock tea. By night he was ready. He stayed up all night drinking the boiling hemlock tea. It was very cold and it got colder and colder towards morning. Just as it started to get light, the Winter God came in. He had a hatchet hanging on him where he had cut a slit through his hip. He sat down on a pile of bark by the fire and said, "You beat me." Then it got hot again and he melted too. This shows that the Winter God can be beaten." The man won. He melted the Winter God.

Hato'

Da: sö:ga:' hado:wä:s, o'tšya:dä't ne Hato'. Nä:'gwa da'aknesdos. Awe'ö:je he niyoto:we'. Da:në waë' ne Hato"Wajesa ge ne'ho nëgye:" Da:në o'titaë' wo'onishe't. Ta'gë:'ö wa:yadi:wi:s'a:'. Ne:' sö:ko ne ëyo'gä:h, dë:yatgë:ni'. Södi'gwa na'ot ëötgwe:ni'.

Da:në ga:nyo' hösa:yö' ne högweh, wa:yëndi:nyö't ogwe:nyö ëyodeka:k niwahsö:di:s. Da:në wa:de:ga't gajëö:sdë:'. Da:në wa:nö'dzaniyö:dë' ne'hoh, onë'dagi' wa:šyö:ni'. Da:në wa'o'gä:h, hodehsa'ö o'ta:hën ne'ho hada:je's. Do:dihsadënyö:gwë hodönte'döh. Hanegyeha' ne onö'dagi onyaës. O:to:we'! O'gi:sdö o'wato:wä:d sedehjia:ne:gwa:h. Da:në ga:nyo' dawëndo:dë', o'ta:da't ne Hato'. Ne'ho ha'no:sdo:t. Hoda'sgwisaniyö:n hëö:we hodate:në hai'ya'geh. Da: "o'sgegwe:ni". Da:në në: sayo'dae:yëh, saganö'nö:wë' koh. Da: në:' oyë:de:t ogwe:nyö: dëö:wögë:ni' ne Hato'. Wa:tgwe:ni' ne högweh. Wa:ya'danöwë' ne Hato'.

Hato'
(The Winter God)

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THE RACE BETWEEN THE TURTLE AND THE BEAR

An old man was walking slowly. He met a man who asked, "Where are you going?" "I am going to visit where the sun comes up," replied the old man. "You will not get there," responded the man. "It is too far and you are too fat." With that, the man left.

Soon the old man met a slender young man who asked, "Where are you going?" "I am going East to see the people who live there," replied the old man. "You can't," responded the young man, "you are too fat and you can't travel that far." "Why are you so fat?" "Well," responded the old man, "sometimes I find people lying around and I help them out — I suck the fat out of the fat people." "I must try that," said the young man, "I am lean and I must try to get fat."

Each man went his own way. Soon the thin man came to a clearing in the forest where he found an animal sleeping in the bushes. He crawled up to it carefully and tried to make a hole in its body near the tail, in order to suck the fat out. The animal looked at him, kicked him, and ran away. "I will pay that old man the next time I see him," said the slim man.

Nearby he met the fat old fellow again. "How do you get so fat?" asked the slim man. "Oh, I do it by eating fish," said the old man. "I put my tail through a hole in the ice, and when a fish bites I pull him out and eat him. That's how I get fat." "I will try that," said the slim young man. He went to the river and stuck his tail through a hole in the ice. He waited until it froze, then he pulled. He kept pulling until his tail broke off.

The young man went on his way and was magically changed into another kind of person through losing his tail. He traveled around until the next summer when he met the old man again. "Where are you going?" he asked. "I am going East," said the old man. "You will never get there," said the young man. "You are so fat you cannot travel fast enough." "We can race," said the fat man. "You may run on land but I will run on water. We will run tomorrow."

The fat man collected a great number of people and posted them in the river all along the course of the race. He told each to stick his head up when the land runner had come almost up to him.

The racers started. The slim young man ran with all his might but every little while the fat man stuck his head out of the water in advance of him. When he returned to the place where they had started there was the fat man there before him. "You beat me," said the slim man. "Of course I have," said the fat man, who grabbed the slim man by the neck, took him to a stone and cut his head off. This was their custom.

Then the fat man's friends arrived and looked at the dead runner. "Oh, what a fool," they said. "Oh, what a fool."

The old man, the water runner, was a mud turtle. The land runner was a bear, but he had been a fox until he lost his tail in the ice. Bears have had short tails ever since the fox lost his tail in the ice*.

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* The Seneca tribe is divided into two moieties or halves. One is referred to as the "bird side" and currently includes the following clans: hawk, snipe, blue heron and deer (bird). The other moiety is referred to as the "animal side" and includes the bear, turtle, wolf and beaver clans.

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Ha'no:wa:h, Nyagwa Ko O'tšyajanoë'

Hagëhji hatai:ne' sgënö'ö:shö'öh. O'tšyä:da't ne högweh. Wa:daö:dö:' ga:wedi'gwa wae'? Waë' ne hagëhjih, "Gähgwitgë'sgwa: ho'gajö'se:ne'." Da'aö: ha:šyö', newe:ëh. "Ähdak ko sahsë:h." Da:në deo:nödekahsö:h.

Jë:gwa shö: högwe'dase:', ho'nëyatë:höh, ne:wa' o'tšya:dä't. "Ga:we ho'se:'?" waë'. "Ho'gekdö:ne' hadinöge:nyö" waë' ne hagëhjih. "Da'aö: ne'ho neyo:we' ha:se:' nisahsë:h," waë' ne högwe'dase:'. "So't ga:nyo' gë:s sö:ga:' hadiya'dageö', o'keya'dagaë:dë', o'gasdëö:de' ne gohsë:h." 'Në:' ëgadënö'geäd'. Ostö: a:wagahsë'he't.'

Wa:yahdëjö:go', hö:wë wa:ne:'. Jë:gwa shö: ne ho'nëyatë:h, wa:gë' ganyo:' oda'öh, osgawak'ah. Wa:deyëös ne'ho wa:e', wa:dënö'geät hao:gaë:dë' gëhgä:'ah. Dawatgëö't nä:h, woe:së:to', wa:de'go' koh. "E:ganya'gë' ne hagëhji ga:nyo' ëshe:gë'," waë' ne ho'neyatë:h.

Dosgë shö: ae' dösa:yadä't ne hohsë: ne hagëhjih. "Dë'ë nišye:ha' ähdak sahsë:h?" wa:daö:dö:' ne ho'neyatë:h. 'Gëndzö i:ge:s," waë' ne hagëhjih. Owišyoga:ën gë:s o'gënihgä:ya't. Ga:nyo' dawahso:go' ne gëndzöh, wae'sgo:go', o'ge:k koh." 'Ëgadënö'geät," waë' ne ho'neyatë:h. Wa:hdë:di' nyö:we' wa:yö' gehö:de'. Wa:wišyogaë:dë', wae:nihgä:ya't koh. Wae:nö'gä:t nyo:we' o'ganisdos. Da:në da:jë:to'. Tojë:twë nyo:we wai:nihga:nya'k.

Wa:hdë:di'. Jë:gwa shö: do:da'denyö: so'ji de'sëhgeot. Dösayogëhö:di'. O:në ae' dösa:yadä't ne hagëhjih . "Ga:we ho'se:'?" waë' ne högwe'dase:'. T'Gahgwitgë'sgwa: ho'ge'. 'waë' ne hagëhjih. "Da'aö: wë:dö: ha:šyö nisahsë:h. Ae:gë: nä: dae:dzajënoë', "Hao'nyoh" waë' ne hohsë:h. "Yoë:dza'geshö' ni:s dësë:hdä:d. O:negagö:shö' ni:'. Ëyo:hë'ty dënyëda:d,"

Wa:göya'deo:ek o'tadiya'do'deh, ne hohsë:h.Wa:gö'jö'dö:' sa' niyöweje' o:negagö:shö'. Wa:gö:wi' kö ëtahdo:go' ga:nyo' dosgë ëtadake' yoë:dza'geshö'.

Wa:yahsawë' o'tslë:hda'd. Wa:dzano:wa:d në ho'neyatë:h.Da'jia'ne' tahdo:ogwas. Ga:nyo' sa:yö' hö:we hönöhsa:',ne'ho iye's ne hohsë:h. "Ošgegwe:ni'," waë' ne ho'neyatë:h.'Do:gë:s waë' ne hohsë:h. Sao:nyatga:', ga'sgwa:' ga:yë',wo:nö'ö:nya'k.

Ne'ho së'ë nya:diyëno'dë:nö'. Gagwe:gö ne'ho wa:di:yö'ne honöndeo'shö'. Wae:nötga:to' niyo'dë: ne hawe:yö:h.Wo:di:wanä:go' gwisdë' da:yëndi:h.

Da:ne:' ne hagëhjih, o:negagö:ka:', ha'no:wa: neyoe:dza'ge:ka:' dë:hda:s. Nö'gwatgwa:gë:ö' na: tsiwa:eh,ga:nyo' tsae:nihga:nya'k, nyagwai' nä: o'wa:dö'. Ne'gäë:nih, në:gë:ne:wa' nyë:nihgä:gwa's a:h ne nyagwai'

THE OWL AND THE TWO SISTERS

Two sisters lived with their mother on a road near an Indian village. Their mother would pick mushrooms and put them in the hominy whenever they did not have meat. Sometimes they would put fish in also.

One of the sisters asked their mother if she should put mushrooms in the hominy because they had no meat or fish. The mother said, "because I think both of you are very pretty you should get married to the chief's son. He can get meat and fish all the time."

The beautiful girl went away. She said, "Maybe I will go with this tribal brother of mine. It would be nice if both my sister and I could marry him."

The sisters began getting ready. They baked bread to take along. They asked their mother what the chief's son looked like. She said, "He is very handsome. He has a crooked nose and good powers too. There are deer walking along his house." The mother warned the two sisters, however, "The first man you meet will try to fool you. He is the handsome man's uncle. He's a lazy man."

Then the two sisters went away slowly. Suddenly they saw a man running, chasing something. It was a mouse carried by the wind. He caught it in his mouth. He asked, "Where are you going?" They replied, "We are going to get married to the chief's son." They told him what the chief's son looked like. The man said laughing, "That's what I look like."

The older sister said to the other, "Yes, maybe he is the right man," and they went with him to his house. The house was very dirty. He said, speaking to his family, "What is going on?" The man's mother and son told him that his nephew, the chief's son, had brought him deer heads. The boy said, "Father, he gave me bread." The man said to the boy, "You should call me older brother,not father." "This is my brother, not my son," he said to the girls.

The girls wanted to see the deer their mother had spoken of. So, the man took them outside. He called the deer, but when he did, the deer ran away. The man explained to the girls, "They ran away because you are not pure. You cannot come near the deer."

That night they stayed at the man's house. Their bed was uncomfortable. One of the sisters asked the man why this was so. He replied, "Because my mother is cleaning the turkey feather quilt in the river."

In the middle of the night, someone came to the door saying, "Come here old man. Your nephew wants you." The old man said to the two sisters "There is something out there, something that might scare us." He went out to see what was going on. In the morning the girls got up and went to see what was happening. Everyone was laughing when they came near. Through a small space in the fence the girls saw the old man dancing by a fire. They were cooking mice over the fire. The old man grabbed at the mice and ate them. They were very hot. The others laughed.

The sisters ran away, realizing that the man was not the chief's son. They went back to his lodge. In the bed they put rotten wood full of ants. This made it look as if they were still sleeping in the bed.

O'O:wa:" Ko Ne Gyade'gë:" Shŏ'
(The Owl and the Two Sisters)

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When the old man returned, he laid down between the two logs in the bed thinking they were the two sisters. He felt something bite him. It was the ants. He said, turning over, "Do not be jealous of your sister." But the ants kept biting him. He jumped out of bed, and saw the wood and the ants.

The sisters ran to the nephew's house. He was very happy to keep both of them as his wives.

The old man went around to the other lodges telling everyone to lock up their houses. He told them a sickness was coming. Then he sharpened a beech club and began pacing with it saying, "Beech he is coming, Beech he is coming." When he got to his nephew's house, the old man dropped the beech club on the nephew's chest, killing him.

In the morning all had heard the news that the chief's son had died. They wept for him. The old man would now take the nephew's place.

The young people gathered. The old man was looking to marry the two sisters who were now left without a husband. "You want the best," the old man said. "You can have anyone, but these men are not fit. I will come to live with both of you as your husband." But the sisters knew they could not live with this man so they ran back to their old house. The old man was an owl and the young man was an eagle.

O'O:wa:' Ko Ne Gyade'gë:'Shö'

Gyade'gë:' dekni'jö oa:kda:je' hëö:we hodinöda:yë' neOgwe'ö:weh. Ne odinö'ëh yegwas ne adëöno:shä. Ne'ya ko:sonödä:'geh. Ne'ho nya:diyë:hak do:di:yë' o'wa:, gëndzögi'shë ae:no:she:k.

Jeya'da:d ne gyade'gë:' wa'agö:dö:' ne ono' ëh,a:yaga:ö' da:ye:yes ne gonöndeo'. Wa'a:gë','I:wi: seksa'go:wa:h. Ogwe:nyö: aehsninya:k ne do:nö'gä:e'hoa:wak. Hado:wä:s nä:h, ho'wa:gwe:nyö:h, gëndzö koh.Ae:saga'dek jawë'oh. Do:ges wo'öde:ë ne yeksa'go:wa:h.

Wa'a:gë', "Jë:gwa ëya:kne:' ne deyagyadë:nö:de:',a:wiyo'he't nä: shö:h. Jë:gwa deyaknigwe:gö a:sökni:go'.O'gyadešyonya:nö:', ö'gyatähgo:dë' ne hëkni:a'.O'gyadaö:dö:' ko adi'gwa nya:ya'do'dë:h. Wa'a:gë','Haksa'go:wa:h, do:kdöda:kdö:h, hanoehdi:yo: koh. Neo:gë'shö: deyonödawënye: ganöhsakda:je'. "Esnyashaik hono'sëh,dešyaje:ëh. Eö:dënö'geäd neho dësesnigöhgë:ni'.

Da:në nä: o'gyahdë:di' sgëno'ö:shö'öh. Jë:gwase wa:wögë'högwe hada:ke's. Ayë:' gwisdë' hashe's. O'ta:da't,o'kni:gë' jinöhdae:yö:' detgëhgä:'ha:' hahsa:gö:h.Wa Daö:dö:'ga:wedi'gwa ho'kne'. O'kni, "Eyögwanya:k do:nö'gä:e'hoa:wak." O'gyašyo:wi' ko na'od nya:ya'do'dë:h.'Dajatgatoh. Ne'ho nigya'do'dë:h', waë'. Wa'ë:' ne ohji,do:ges gi'shë. Saë:ne:' tonöhso:d. Ne:' nä: sha:wi'hoshö'ne hojö:h. Hono'ë ko de:ni'jö' gajisdak'ah. 'Ha'nih,dakähgwänö:n," waë' ne haksa'a:h. Waë' ne hagëhjih, "Hahji'ëhsi'." Dejadë:nö:de:' negë'. Ho:gwa: ko wo:is. Ha:hö'wa:goya'do:is ne degyadë:nö:de:'. Wa'a:gë' je:ya'da:t,ëyakni:gë' neo:gë' deyonöndawënye:h asdehshö'. Wa:diya:gë'twa:gö:nö:ko:' ne neo:gë'." Wae:nönde'gwa:ö'. Waë', "Ni:sde'snya Ja'dagësö:' Da'a:ö dosgë a:wadö' ne neo:gë'.

Wa:wënoe:dë' ne hagëhjih. Jeya'da:t wö'ödaö:dö:' di'gwago:wa: do:nö'sgwi:yo:h. Waë', "Yenöwaes ne/ gëhö:da'ge neo'so:ön oa'da' yöhgwa:sta'.

Sö:ga:' wa:göho:ät niwahsö:di:s waë', "Ga:ji hagëhjih.Hehseső'ne de:yadë:dzo:nih." Wa:e' shö: gwisdë' nö:wö:nöjöhgwë'. Wa:yage't, wa:kdö:nő'. O'gya:tgë hae:gwah,o'kni'kdö:nő', di'gwa nijoje:ëh. Hadisgatgwëhs ga:nyo' dosgëo'wa:dő'. O'kniga:nosgwa:ő' hëö:we deyohagwë:de'. Ne'hodo:tgwë gajeö:kda:je' ne hagëhjih. Jinöhdae:yö:' odiya'ta:'gajeö'geh.Ne Gë:s wa:nyatga:',wa:deköni' he niyo'dae:yë:h. Gagwe:göwa:disga:tgwëh.

Sagyade'go' ne gyade'gë:'. Oisgwanyë'da', ji'hösdohgwë'ganö:höh. Ne:' o'kni:go'. Ganő'sgwagö: o'kni:ye:'. A:wë:dshö: deyonida'öh ne'hoh. Asde hösa:kne:' o'gyatgaeyö:'di'gwa nëö:je:' në hesha:yő'.

Sa:yő' hodeyëösdö:je', hadewahsë:nö wa:jashë:'.Wo:ganya:ő' nä: ne ji'hösdohgwë'. Wa:tgaha:to' waë', "së:nöësheseya:'s ne she'gë:'. Dayotgëö:je' nä: hoganyaöh.Da:tgëő't o:në wa:ga'ë:yö:' niyo'de: hayashë'. Ne ono'ëh,o'sago'daswaëh.

Ne haö:wö:dë' të'jő', ne'ho ho'kne:'. Daö:esha'da:göya'dashënö:ni' deknigwe:göh.j Da:në wa:tšyo:wi' ne hagëhjih, ëö:dihodönyö:' neo'deo'döh. Onö:kdanishă' győ'ö da:we'. Da:në wa:tšogahiyö:'osgë'ë:' ga'hnya'. Ne:' ha:wi's do:dawë:nye:h. Hado:ne'sosgë'ë:' ne'ho wa'sën ne osgë'ë:' ga'hnya'. Wao'doshă'gad,ko wao:nyo'.

Sedehjia wa:di:wa:ök hawe:yö: ne deo:nő'gä:e'. Gagwe:gönä: wae:nösda:ë'. Ne:' ne hagëhji do:nő'ga:e', sa:dő'.Da:në wa:göya'de:k ne hënögwe'da:se:'. Ne:' ësodinya:kö:' nedeknögwe'da:se:'. Na: dëögoy'dä:hdan:, gwisdë' aë:ni'.Waë', "Ni:s sö:ga:' ta'da:yi:'. I:' nä: shö: koëyagwadi'he't. Da'a:ö a:kne'se:k ne dekni:öh. Sagyade'go'nä:h, todinöhso:d hösa:kne:'.

O'o:wa:' nä: ne hagëhjih. Jo:nyö:da na: nehögwe'dase:'.

Osaisda'go:wa" Odi:yo:h
(A Great Snake Battle)

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A GREAT SNAKE BATTLE

Long ago, Indians used to battle snakes. One day Grasshoper was hunting near a village when he found a snake. He played with the snake, tied bark around its body and burned it in a fire. There were many snakes and he continued to play with them. He was looking for a fight.

One day he heard something nearby. He went toward the noise and saw all kinds of snakes. They were saying, "We will fight. In four days we will fight."

Grasshoper went back to his village and told about everything that he had seen and heard. The villagers all went to look. They saw all kinds of snakes. They all went home. On the way their chief said, "We cannot get away anymore. We must fight. We will go and prepare."

After they returned, the villagers cut wood and put poles into the ground. There were two rows of stakes all around the village. The fires were started on the fourth day when the snakes arrived. The snakes burned and burned but there were so many that the fires went out. The snake's bodies were piled and chared, but the Indians could not kill all of the snakes.

Two snakes arrived for the biggest battle. The first one they killed was Grasshoper. Soon after, the chief shouted that he gave up.

And then the snake giant in the ground came out. He said, "I am the chief of all the snakes. We will go home if you promise that no one will take the name Grasshoper and abuse us." The chief agreed to do this and the snakes went home.

Osaisda'go:wa' Odi:yo:h

Onëhji gwe'ö:we hënöndiyosgwa' osaisda'. Nekoniyawë'öh.

Högwe hodowädö:je's dosgë hadinöge' ne gwe'ö:weh.Ohsigwëön wa:gë', wa:dëdo:nya't. Osnö' wa:ya'k. Osnö'wa:ya'da:ha:', o'dwadö:got koh gaya'da'geh. Wa:geö:' yoë:dza'gëh, wa'tsëö:ni' koh. Da:në waë' "ëgadi:yo".Wa:saisdë'da:' ne:wa'. Hönötga'dë ko osaisda'wagoyadëdo:nya't. Hadi:yotsyihsa:s.

Hönötga'dë ko osaisda' wagoyadëdö:nya't.Hadi:yotsyihsa:s.

Swë:nishä:d wo:tö:dë gwisdë'. Dosgë wa:tis, wa:gë'honötga'de' osaisda' otga'saisdo'dë'. Gado:gë' hewonënö:je'. Hënödö:je', "Edwadi:yo'." Jisda:hsögwadiyoshä'ne:gih. Ge:i niyo: da:' ëdwadi:yo'.

Hösa:hdë:di' sa:tsyonya:nö:' na'od wa:gë' wo:tö:dë koh.Wae:nötgatwahsä' wa:di:gë' he niyo:nötga'de', otgasaido'dë'.Sae:nöhdë:de' sa:wö:wi' ne do:nö'gä:e'. Waë','Da'aösedwa'nyagë't." Ha'degagö:n ëdwadi:yo'.Edwadesyonya:nö:'. Wa:dië:dago', wae:nö'ë:nya'k koh.Wae:nö'ë:no:dö:'dosgë o'dwa:dä:t, Oyë:da' ko o'tënotasyo:dë',dëyoa:ge:h, ni:yö: niyonöde:s. Ge:i niwë:nishade'wae:nödëga'da:nö:' ne oyë:da'.

Wa:di:yŏ' ne osaisda' o'döhgwagö:h, wo:diya'dade:k. Ne'honyä:nötga'de' wo:diya'dade:k. O'wa'swa' nä: ne ode:ka'.Ne'ho nä: wa:diät oya'dahso:jo:t odi'sgöda'öh. Da'aö:ae:nŏ'wënto' gagwe:göh. Wa:di:yŏ' dekni: wadö:'ta:'jode:ka'. Ne'ho ko ae' hösayawëh. Wa:diät. Da:në nä:o'wa:diyohsyowa:he't. Ne:' dawajëhdak wa:wönyo' ne jisda:h.Ne:' ne:wa' ne hadinöge' wae:nötgö:dë'. Wadi:yo: nä: nyo:we'o'to:et ne donŏ'gä:e'.

Da: o:në osaisda'go:wa: yoëdzagö: da:yagë't. Waë'," I: nehodewaknŏ'gä:e' ne osaisda'shŏ'öh. Ejagwahdë:di' jë:gwaëswaiwis'a:' de:wë:dö: sö:ga:' ö:sa:ja:s ne jisda:h. Egëö:kko sö:ga:' ta:yökinöhgö:dëh." Do:ges wai:wis'a:'do:no:'gä:e'. Da:në sae:nöhdë:di' ne osaisda'.

THE FORSAKEN INFANT AND THE WIND

Several Senecas went hunting. When they were done, and getting ready to go home, they found a baby. The Senecas did not know what to do with the little baby boy who had lost his parents while they were hunting. The Senecas had so much meat that they knew they wouldn't be able to carry the baby also. The baby could not walk.

Finally the Senecas decided to leave the baby at the hunting lodge with enough firewood and meat. The baby cried when he learned of this.

When the hunters returned to their village, the news had spread about the baby boy. Many thought he might get lost all by himself in the woods. Soon after, the chief sent a man to check on the little boy. The man would change himself into a bear. In this way he could run faster if he needed to.

The little boy was doing very well in the woods. He had plenty of meat and firewood,. but then, one night, he began crying. Almost all of his meat and wood were gone. That very night, the little boy heard someone outside his door. It was a very cold night. A strange man came to tell him someone would be coming the next morning. He would be in the form of a bear. The strange man told the boy he must go outside to sharpen the knives to kill the bear when he came. He told the boy to climb the hemlock tree when the bear chased him and to stab the bear in his foot at that time.

The next morning the little boy did as the man had told him to. The little boy went back to the hunting lodge, feeling good that he had killed the bear.

The next night the little boy heard the strange man knocking at his door. The strange man said to the little boy, "My friend this is all I will tell you. The people are coming for you. They will love you, so you must go with them." "The chief will pick you to live with him and of all the people you will be fastest runner," he said. The man gave some final advice, "Do not forget that I am your friend. You will not be able to see me, but they call me the Wind. If you ever think of me I'll be there," he said. Again he gave the boy instructions, "Tomorrow morning four men will come for you. They will ask you if you have seen the large bear. You should say to them, 'I have not seen the bear, but a strong wind went through the woods one morning."

The next day the four men arrived at the little boy's lodge. They noticed that the little boy had plenty of wood and meat, but he did not have a bow and arrow. The men took the little boy home with them. The chief told the men to bring the little boy to his lodge because all of his children had died. He told the boy he would be his grandson and they would live together. The little boy wanted a club instead of a bow and arrows. "What are you going to do with it?" the chief asked. The little boy replied, "I will kill deer." So, the chief made the little boy a club.

The little boy could run so fast that he could chase bears and kill them by hitting them on the head. He could also kill birds just as they were flying off the ground. One of the last things his friend, the Wind, had told him was, "Do not think you are the best runner." But the little boy did think this was true. When he saw other little boys running, he laughed at them, thinking he was the best runner alive.

One morning the little boy asked his grandfather if he had heard someone talking all night long. The chief said he had not. The little boy told the chief a stranger had challanged him to a race the night before. He agreed to accept the challenge. The chief was fearful for the little boy. "The stranger may be something else that can kill you," he said. But the little boy said he would be running for three days anyway. The little boy packed ten pairs of moccasins and a lot of flint to use. He packed the food he would be needing and then he went to where the race would begin.

When he got there, the little boy saw something dark. The next morning, when it was light, he saw that it was a bear. The bear said they would begin the race. The bear could leap but the boy had to run. By the middle of the day, the bear was ahead. The little boy kept thinking, "I do wish my friend, the Wind, would come along." Suddenly his friend came. The wind carried the little boy, causing him to be far ahead of the bear. The wind knocked over all the trees which made it so the bear had to jump over them. The bear finally gave up and told the boy he could kill him. So, the boy killed the bear. The little boy gave tobacco to his friend, the Wind, for what he had done.

The little boy asked his friend the Wind, if he would carry him home. The Wind agreed and took him back to his grandparent's house. When he was returned, the little boy told his grandfather, "I killed the bear. You must send someone to go after the body." The chief hired eight men to pick up the bear's body. It took the men twenty days to get there and twenty days to return. The boy was carried by the Wind in less than a day.

Ho'ksa'da Yeshaöh o e' Gä:ha'

Do:gwä nyë:nöndi: ne Onöndowä'ga:' wae:nödowä:ta'.Ga:nyo' waë:nojë:no'kdë', da:në hënödehšyonya:nöësënöhdë:di'. Nä: do:nënöhdŏ' na'od nya:nöjä:t ne nyu:'u:h.Haksa'a: nöh. Hënögëhji'da'shŏ'ö waë:ni:e',nŏ'we:'hënöndo:wä:s. So'ji gyŏ'ö hodi'wa:ga'de' nä: da'aö:hösa:wö:' ne hodöni'a:h. Da'aö: da:ta:k. Ta'ge:'ö wae:ni'ë:në'nigö:ni', ne'ho shö: ko tse:'se:k hëö:we todinöhso:t nehënöndo:wä:s. Ne:' ko ne we:so' ëö:di:go' oyë:da', ko neo'wa:'. Ga:nyo' wa:ga' e:yö:' ne hodoni'a:h, wa:sdaë' nä:gyŏ'öh.

Ga:nyo' sa:di:yŏ' ne hënödo:wä:s hëö:wë tonöhdëjö:h,o'gai:wanögë haksa'a: ëtaya'dahdŏ' gi'sëh. Honöhjö's ë:e'gi'sëh. Da:në waë' ne hahsënowa:nëh, wo:dënye:t sö:ga:'adi'gwa haksa'a: di'gwa ahsö höhe'. Ga:nyo' wa:yagë't nehögweh, o'tšyaja'dade:ni' nä:h. Nyagwai' nä: gyŏ'ö o'wa:dö:'.

Gayano:we' ne nyagwai'. Da:në ä: ne haksa'a:h, sgënŏ'në: hënöhdönyöh. Ho'wa:ga'de', hoyëndäga'de' koh.Hotsë:iyosdö, nä: gë:s. Swahsö:da:t wa:sawë', wa:sdaë'.So'ji to:ha ëwö:s'ad ne o'wa:', ko ne oyë:da'.

Da:në ga:nyo' ae' sayo'gä:h, högwe hösa:yë:n,waë:sëhda:nö:' ne asdeh. Hatšyonya:ne' sö:ga:' ënte'.Nyagwai'ka:' nä: nya:ya'do'dë'. "Eyo:hë't, ga:o'nŏ'dewë:nishäë ëö:yŏ'. Sedehjia ëhse:gë' asde tga:yë' negaganya'shä'. Ešyagahi:yö:' ne gaganya'shä', ne:' ëhsi:yo'ne nyagwai'. Ga:nyo' dosgë ëta:tis, ne'ho hësda:ke:' hëö:wetgä:it, ne onë'da'. Da:ne:' ësä'të'. E:yashe:' ne nyagwai'.Ga:nyo' ë:yashe:', da:në në: ë so'ga d hëö:we hahsi'do:toë:dö:gwa:h.

Da:në wa:tö:da:t ne haksa'a:h, ne'ho nö:ye:'. Ga:nyo'ne nyagwai', hösa:yö' hëö:we nä: ko të'jo',.Sho'nigöi:yo: ae'.

Da:në ae' ga:nyo' sayo:hë't, sayo'gä: koh, o:në ae'tohoa:'e: sö:ga'. "knyadë:o" waë'. Ne:' na shö: ëgo:wi'daë:në' hënö:gweh. Da: ne:' eji:swë:'. Eö:sënö:kgwa:k nä:h.Da:në na: hahsënowa:në ëyaya'dä: go', dësnyadiak koh Da:ni:s ëhsyano:we:k he niswa:di:h. Hënö ësa'nigo:hë i:'öknya'de:o'. Nä ta:sge:gëh. Ga:hä' högya:sta'. Jë'gwagatga'ho dësajo:äk, ësgënöhdö:nyö:', ne'ho nëtgë:',egöya'dageha'. Eyo:hë't, ge:i nyë:nödi: ëö:di:yö' nekoh.Eö:saö:dönyö:' adi'gwa sa:gë: ne nyagwai'. Da:në ëhsi','da'agë:ge: ne nyagwai'. Ne:' shö: ne gä'hasde' o'ga:dosgawagö:shö:"

Do:ges ge:i nyë:nödi: wa:di:yö'. Hodikwayëdajë' koh.Wa:diga'ë:yö:' hoyëdaga'de', ho'wa:ga'de' koh. O:në nä:wa'ë:no', ga'nö' ko ho:ye'. Da:në hösa:wö:' ne haksa'a:h.Da:në hahsënowa:në wa:go:wi, ne:' nä: ko ëtöwö:' hëö:we hë'Jö', jo'ji hagö:wökshö' gagwe:gö honie:yö:h. Waë' ne: nedo:nö'gä:e', "heya:de' ësa:dö'. I:' ko dëhnyadiak. Da:në nehaksa'a:h, ga'hnya' do:dë:dzo:nih. "Dë'e nësajeät?" waë' nehahsëhnowa:nëh. "Neo:gë' ëgi:yo", waë' në haksa'a:h. Da:nëdo:ges hahsënowa:në wa:wöhsyö:nyë' ga'hnya'. Jo'ji hayano:wene haksa'a:h. waö:göshe:' ne nyagwai'. Wa:wöno'ë:'e:k.Ogwë:nyö: ko ji'dë'ö eö:yen ga:nyo' wadi:je' ga:o' nö'wö:didëwödi;dë'.j Da:ne:' waö:wëös ne gä:ha', "hë'ë ihse:' i:s a:hö'ösyano:we'. Ne:' haksa'a: hënöhdönyöh adi'gwa do:geshayano:we'. Wa:gösga:tgwë ge:s o:ya' hadiksa'sö'öhonötga:nye:h. Gwisdë' sö:ga:' dë:hda:t. Ogwe:nyö: nä ni:'hejogi:sdö o'ha:sde' dëgë:hda:t.

Ga:nyo' dösayoha:te', wa:daö:dö:' haksa'a:h adi'gwado:ges sö:ga:' hota:' niwahsö:di:s. "Hë'ëh." waë' nehohso:d. Da:në waë' ne haksa'a:h, "Sö:ga:' iye:hdëyakjayano:wä:d. Da:në waë' ne hagëhjih, "Nö: nä:de'ö:gweh. Ha'gwisdë' nö: nä: o:ya'. Jë:gwa shö: ëösanyo",waë' ne hagëhjih. "Ha'degagö:n ëwögadehsa'ö:k,'waë' nehaksa'a:h. "Sëh nëyo:da:' dënjë:hda:t" Wa:šyö:ni' washë:nigayanöge: gayo:wah. Ne:' wa:šnyö:ni otägwë'da' ne:'ëö:yä:'dak ga'nö'geh. Wa:des'a:' ko na'ot hë:ö:' neëö:dekoni'

Da:ne ga:nyo' ho'ga:e', ne'ho wa:e' hëö:we dëyajanöe'.Ga:nyo' ne'ho wo:yö:je', a:yë:' ha'gwisdë' jodahsö:da:'ne'hoh. Ga:nyo' to:ha wo:daja'te:, ga:ëgwa ni:wa' di'gwana'od. Ga:nyo' o'johate', wa:gë' ga' gowanë nyagwai'. "Hao' o:në ëhnyahsawë" waë' ne nyagwai'. Gaö:gwanä: gë:s o'tënö'sgwak. Da:në ne haksa'a:h hada:ke' nä:h.Ga:nyö' ha'dewë:nishë:h, nyagwai' haë:de'. Hotgwenyö:je'.Ogi:sdö nä: shö: ne haksa'a:h. Waë' ne haksa'a:h,'a:gajë:gwa ö:dae' öknyade:o' gä:ha'. Jë:gwa shöne'ho wa:yö' negä:ha'. We:ë wo:ya'dë:ö' ne haksa'a:h. Wa:wöahdë' nä: nenyagwai'. Gä:ha' ä: wa'hnyehnënda:nö' gä:idöje'. Da:ha'degagö:n dë:nösgwak ne nyagwai'. Haksa'a: o'to:ed.'Hadegagö:n ëtsadeyëös." Wae:nihë:' ne nyagwai', Wo:wi' nehaksa'a:h, ogwe:nyö: eo:nyo'. Da: o:nëshö: ko o'towögö:dë'ne nyagwai'. Da:në honönde:o' ne gä:ha', jo'ji wa:wöya'dage:ha'. Da:në wa:wö:dö:' adi'gwa ogwe:nyö: ëhsowë'Jö:nö'. Da:në do:ges hösao'jö:' ne hohso:tgeh. "Ogi:yo'ne nyagwai" waë' ne haksa'a:h. "I:s hëhsegwa:' ne oya'da'." Da:në wa:dëhö't ne hagëhjih, degyö' nyë:nödi: saö:wöya'dagwa:'.

Dewashë: niwë:nishä:ge niyo:we'ne'ho wae:ne:'. Da:nëdewashë: niwë: nishä:ge: o:në wa:e sa:di:yö'. Da:në nehaksa'a:h da'jiuh hösa:yö'. Jo'ji gä:ha' höwöya'dëö:wi'.

Nya'gwai:he'go:wa:h
(The Great Bear)

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THE GREAT BEAR

Once upon a time a Seneca was missing. It was thought that this was because of witchcraft. The men formed a party and went looking for him. They found tracks that had been by with huge feet and followed them to a cave deep in the woods.

The trackers built a huge fire. After the wood was burning good they threw it into the cave. After a short time a great bear came out. They shot arrows at him. The bear raised his forepaw and when the men shot him there he died instantly.

The Great bear used to eat common bears. No bear but this would eat a bear and no other kind of bear could be killed by being shot in the paw.

Nya'gwai:he'go:wa:h

Sga:d heyoähdöh, Onödowa'ga:' hoya'dahdö'öh. Wae:ne:'shö:honö:tgö' nyo:diye:ëh. Hadiji:nö wae:nenijohgö:ni', ne:'wa:wöya'dihsa:k. Wa:di:gë' dewahsi'dowanës gayanöde'.Wa:di:yanë:ö'. Osgawagö:hji aë:dzoga:ën, wadi:yö' nehadiyanëö:wi'. Waë:nöde:ga't gajëö:sdë:'. Oyëdade:ka'wo:nödi' hëö:we dzoë:dzaga:ën. Da'jia: shö: ganya'gwai:he'go:wa: dagayagë't. Wa:wöno'ya:k da'awades. Ahdak nä:wae:tgë' ha'hasdeshä'. Hada:ke's ne nyagwai'. Ga:nyo'o'ta:da't, wa:wö'ya:k hä:gwahda'geh. Ne:' oë:döka:'hahsi'da'. Wae:ya'dak nä:h. Hënöndö:k, ne'ho nä: kohotwaishä:t ne ga:nya'gwai:he'go:wa:h. Nä: kooya'jida'ao:nyo'.

Ne ga:nya'gwai:he'go:wa: hasgwa' nyagwai'shö'ö. O:ya'daë:nödade'wa:k. Ko da'a:ö o:ya' wahsi'da'ge:gwa:ö:dawe:hdak a:si:yo'.

THE TURTLE AND HIS FORCES ON THE WARPATH

Hahnowa lived alone in his own lodge. He was a great warrior and led many successful war parties.

One day he decided to go on the warpath. He got ready, got in his canoe and paddled down the river singing "I am on the warpath. I am on the warpath." After a short time he saw a man on the riverbank who called out "Hello, friend! Stop a minute! I will go too. We will go on the warpath together." Hahnowa stopped and there on the bank stood an elk. The elk said "I would like to go on the warpath with you." Hahnowa replied: "Before I say yes, I want to see you run because we might be defeated and then we will have to run for our lives. Unless we run away we shall be killed. Now, run to that mountain and return." The elk ran very fast to the mountain and was back again in a very short time. But Hahnowa said "You cannot go because you do not run fast enough. Only fast runners may go with me."

Hahnowa got back in his canoe and started paddling again. He sang "I am on the warpath. I am on the warpath." After a short time he saw another man on the riverbank who called out "Come back. I would like to go with you on the warpath." So Hahnowa turned and landed. He then said to his friend "You must show me how fast you can run or you cannot go with me. Run to that second mountain and back as fast as you can." The Senon (the Skunk) showed his great power and started off. Before he had gone very far Hahnowa called him back saying "Come back. That is enough. You can go." So they both got into the canoe and started off, the Hahnowa singing, "I am on the warpath. I am on the warpath. But you brother, smell very strong."

As they paddled along they saw another man who called out to them. They landed and asked the man what he wanted. He said "I see that you are on the warpath and I want to go with you." Hahnowa answered "If you are a good runner I will take you. To test your speed you must run to that second mountain and back. Kahehda (the Porcupine) started to run but his feet crossed and he fell down. He got up and started to run again but after only a few steps Hahnowa stopped him, saying "You will do. Come to the canoe."

The three started off with Hahnowa singing "We are on the warpath. You, brother, smell pretty strong. You brother, have plenty of arrows."

They had not gone far when a man called them, saying "Stop! Come to the land because I want to go with you on the warpath." So Hahnowa and his friends landed. Hahnowa told him that he must show them he was a fast runner if he wanted to go with them. He said "Run as fast as you can to that second mountain and return." The man started to run, breaking and crashing through the bushes. When the man returned, Hahnowa said "You didn't run fast enough." He and his friends got in their canoe and paddled away, singing as before.

They had not gone very far when another man stopped them and asked to go too. Hahnowa told him that he, too, must beja fast runner. He said "Run to that second mountain and back as fast as you can." Sigwaon (Rattlesnake) got up to run when Hahnowa said "Oh, you will do! You may come with me too."

So the picked band of warriors started again, Hahnowa singing "We are on the warpath. You brother, smell pretty strong. You, brother have many arrows. And you, brother, have a black face."*

* Refers to male rattlesnake.

It was not nearly night and they were going to make war on the Seven Sisters who lived nearby. They soon arrived and got out of the canoe. Hahnowa told his friends that each must choose the place best suited to his way of fighting. So Senon said he would sit near the fireplace and attack with his smell the first person to come close. Kahehda chose the pile of wood bragging that he would attack with his arrows the first person who came out for wood. Sigwaon chose the skin bucket in which the shelled corn was kept, saying that he would attack the first person who came for corn. Lastly Hahnowa said that he would stay by the spring and fight anyone who came for water.

Early the next morning the mother of the Seven Sisters woke up and took a fire poker to stir up the fire in the fireplace. Senon, who was there, attacked her with his bad smell. The old woman could hardly breathe and fell back, unable to open her eyes. Her daughters, the Seven Sisters, heard all the noise and came to help their mother. Seeing the man fighting their mother, they attacked him at once. He fought bravely at first and they ran back. Then they got clubs and fought until they killed him. They threw his body out of doors.

Then they started to make the fire and one of them went out to get firewood. When she reached down to pick up a piece of wood she felt a severe blow on the arm, and found her arm full of porcupine quills. She began to fight back and her sisters came to help. They picked up pieces of wood and hit Kahehda on the head until they killed him.

Then one of the sisters went to get corn for making bread. When she put her hand into the bucket she felt a sharp blow. Looking in she saw Hagonsadji (male rattlesnake with dark face) and called to her sisters for help. They hit Hagonsadji with their clubs until he was dead. By this time the sister he had bitten was dead.

Then the old mother of the Seven Sisters asked one of her daughters to bring water from the spring. When she bent over to get the water Hahnowa caught her by the toe. She tried and tried to get free but he would not let go. Then she walked backwards, dragging him along. When she got back home her mother was very angry and shouted "Throw him into the fire and let him burn up." Hahnowa laughed out loud and said "You cannot please me more by throwing me into the fire. I come from fire and I like to be in it better than anything else." So the old woman changed her mind and said "I will take him to the creek and drown him." Then Hahnowa cried out "Oh! do not do this. I shall die. I shall die if you do." So the old woman and the six living sisters grabbed Hahnowa and dragged him to a nearby creek. They threw him into it, thinking that he would drown. Hahnowa, of course, sank to the bottom. In a few minutes he rose to the surface of the water in the middle of the stream. Holding out his claws he said "I am a brave man and here is where I live," and he at once sank out of sight.

Ha'no:wa:h hë:nö diyos waënö diyosshä'
(The Turtle and His Forces on the Warpath)

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Ha'no:wa:h hë:nö diyos waënö diyosshä'

Ha'no:wa: haya'diha' hë'jo' honöhso:d. Hadiyosgwa'.Ne:' shö: ko hotgwe:nyö:h. Waë'nigöis'a:' ëshadiyoshä' ae'.Ga:nyo' wa:des'a:', wa:towö gä:go'. Sodënoda:je' koh.'Ho'gahgi:wahse', ho'gahgi:wahse'." Oya'shö' ko hë:ne:e:öhdë:di' koh. Gagwe:gö o'tadita:ë' he nyo:we' wa:e'. Ne:'wai:sa:k ne hadiyanowenyö', ne:' hë'ö:gö:', ko gë:s na'odhënöndiyohdahgwa'. Wa:göya'dohda: në: ne jono:ë'da' ko nedegiya'göh, so'ji nä: de:niyano:we'. Se:nö: waö:wö:' so'jihosënödët, honöehdi:yo: koh. Gahe'da' ko wa:ya'dä je:t,so'ji ho'nöga'de'. Ohsigwëön ko wa:yadä:jet, so'jihogöhsaji:h. Ne'ho nigënjohgo'dë: wae:nöhdë:di',wa:digawe:'. Ha'no:wa: hodënoda:je', "Wa'agwahgi:wahse'.I:s he'gë:', sesënö'ha:sde'. I:s he'gë:', sa'nöga'de' i:she'gë:', segöhsaji:h." O'gä:s'a:ne: wa:di:yö' jodinöhso:tja:dak nödewënödë:nöde:. Ne'ho wa:dinösganyae'. Wa:gö:wi'ëö:nödadägwas hëö:we ë:nödahsed. Se:nö: wä:go' gajisdak'Ahëö:je:'. Ne'ho ëö:di:yo' sö:ga:' ëjö:tis. Oyëdak'a nä:wa:jë:' ne gahe'da'. "Eö:go'no'ya:k ne sö:ga:' ëjö:tis.Ohsigwëö nä: wa:de'nöhdä: onëö' ganö' dzani:yö:n. Ha'no:wa:nä: jodö:sho:d wa:e'. Ne'ho nä: ëtadi:yo' sö:ga:' ëjejëe'.Wa'o:hë't sedehjia dayö:tgë ne odino'ëh. Wa'ë:ëyejisdai:šyö:'. Se:nö: nä: o'sagosenosäh. Ho:gwa: nä: gyö'öhöshayesha:da't ne yegëhjih. Da'aö: dö:sayötgahgwai:si'.Dawënötgë ne goa:wakshö', ga'hnya' o'wadiyä:dak, wa:wönyo' nese:nö:h. Asde ko wa:wöya'do'ya:k. Je:ya'da:t wa'e'yëndagwa:' ëyöde:ga't. Ga:nyo' o'jeyë:dak, wa'agohe'dahga:yenëhsa'geh. O'wadi:yö': ko ne wënöde'gë'shö'. Oyë'da'wa:wonö'ë:'ëšyö:'. Wa:wonyo' na:h, ho:gwa: kowa:wöya'do'ya:k. Da:në ko gye: onëö' wa'egwa:',ëyete'šyö:ni'. Oähgwa' ëwö:dö'. Wa'ë: ëyöhjogä:go',ha'gwisdë' wa'agoga:i'. Wa'e:gë' gagowanë gagöhsaji:hha'nön. O'jago:et. Dawadiya:gë't nä:wënöde'Gë:söhga'hnya'shö'ö wa:wöyëhda:nö:' nyo:we' wae:ye:'. Ne:' gwa: nesagoganyëh, gawe:yö: nä: o:nëh. Jeya'da:t wa'ejëö'jodö:so:t. O'jösha'ge:t, wä'e:jën. Ha'no:wä: nä:o'shagogai' ye:yagwiyä'ge'h. Ko da'a:ö ö:sa:tga'. Nö'gë:'wo'öhdënje:t hawöya'di'se'. Hösaye:yö' tganöhso:t,wa'a:gë' ne ono'ëh, "Gajëö:gö: waešya'do'ya:k.Eo:ya'da:de:k!'Wa:sgatgwe nä: ne ha'nö:wa:h, waë "Eknoet nä:shö: ne'ho nëšye:'. Ne'ho nä dwage:hdö:h. Sayodewadenyö' ne Dösayadiwadenyë' yegehjih, wa'a:gë' gëhöda'ge he:se'sgoh. Da:në a:yë:'ha'no:wa: wo:hjö'k. "Agye:h! së:nö nësye:h!ëgi:e'nehoh." Da:wönyatga:' nä: shö:h. Tgehö:dë' wa:wö:.Onega'ge wa:wöya'do'ya:k. O:negagö: nä: ho'wahdö'. Da'jiaha'degëhoë da:hno:go' Waë', "I:' neho geji:nöh. Nekoknöge'. Da:në ko o:negagö: hösawahdö'.

THE PORCUPINE'S GRANDSON AND THE BEAR

There was once a widower who had a son and a second wife. One day he took his wife and son into the woods to hunt. The wife began to think her husband loved his son more than he loved her. She became very jealous and thought of a plan to get rid of the boy.

While her husband was hunting one day, she took the boy into the woods where there was a big cave. A large stone covered the doorway to the cave. The stepmother told the little boy to push the stone out of the way and then she instructed him to go in the cave and scare the bears out the other end. As fast as the boy went in the cave, the woman pushed the stone over the doorway. She left the boy there and went home.

When nighttime came, the father arrived home. Immediately, he noticed his son missing, so he began to search for him. His wife told her husband the boy was outside playing, but the man could not find him anywhere. This nearly drove the old man crazy.

Meanwhile, the little boy was screaming and crying inside the cave. For some time he laid there. Suddenly he thought he heard someone talking. It was a porcupine. "You poor thing. Stop crying. I am your grandmother. I will give you food," she said. When he finished his meal, she said to the boy, "It's time to go to sleep." The grandmother porcupine cleaned the boy and took care of him for the rest of the season.

Soon it was summer, and the grandmother porcupine had very little food left. "I can go look for food," she said, "but I will have to call someone to help us get out of the cave." The grandmother porcupine explained that he must go with whoever came to let them out. She said, "You be a good boy. I will feel sad, but there's nothing I can do."

Soon after, the grandmother porcupine and the little boy heard a noise outside. All the animals of the woods had gathered outside. They were there to help the porcupine and her grandson. First the birds tried to move the stone away from the cave, but it was too heavy for their small beaks. The small animals of the woods could not budge it either. The fox appeared. He said, "I am the strong one. I will move the stone." But he could not move it. The deer tried and failed also.

The entire time, a family of bears watched the other animals. Then the mother bear said, "This time I will try." Moving the stone was an easy task for the bear. As the bear removed the stone from the entrance, all of the animals looked in fearfully. There they saw the porcupine and the little boy. The porcupine said to them, "Don't be afraid. We have been living together, but now I have no food. I would like one of you to take care of the boy while I look for food." It occurred to the porcupine that the bear would be able to take care of the boy best. She said to the bear, "It seems you and your family would be good for my grandson. He can eat what you eat and play with your cubs." The bears adopted the boy, and he never saw the grandmother porcupine again.

In time, the mother bear and her cubs grew very fond of the little boy. He played and slept with the cubs. Mother bear took very good care of him.

When winter came, the mother bear said, "It's time to go into our house." So, they all climbed into the hole in the tree. The mother bear went to sleep but the little boy and the cubs continued to play.

One day the mother bear suddenly woke up, hearing something outside. She said to her children and the boy, "Keep quiet. Someone is hunting close by." She peered out a small hole and said, "Yes, I see someone coming." But the hunter walked right by the tree without noticing the bears or the boy.

When summer came, the hunter arrived again. The mother bear said, "I do not have any more strength. Because we are bears, we are going to run away. Because you are human, you will stay here," she said. She announced that the hunter was getting closer to the tree. Then the hunter saw a crack in the tree. He was thinking that bears must be there. As he noticed this, the mother bear told her babies to leave the tree. The hunter shot at the cubs but missed them. When the mother bear ran out, the hunter shot and killed her. As she fell, the little boy screamed. He knew that she had been killed. The hunter was stunned when he heard the cries from the little boy. The man looked in the tree, and there he found the child. The hunter realized the boy was lost.

When the hunter asked the boy questions, he found the boy could not talk, for he had forgotten to speak. The hunter skinned the bear's hide and used this to keep the boy warm. But the little boy still could not speak because he loved the bear so.

The hunter took the little boy back to his father when he realized who the child was. The father was overjoyed to see this child again. They lived together and had a happy future.

Gahe'da' Hode' Ko Ne Nyagwai'

Ne:' gyǒ'ö ne hagëhji sao:nya:k. Hoksa'dayë' koh. Da:ne:' në: cahadagöh wae:ne:, waenödowäta'. Sgë:nǒ'hënënöhdö:nyö da'jiu:h. Da:në ne honöhgwase:', jë:gwa'aö:hö wa'e'nigöëtgë't, I:yë: hejogi:sdö honö:hgwa' ne hoa:wak,nyo'dë: ne ga:hǒ'. Da: ne:' në: wa'e'nigö:wë't adi'gwanya:ye:ye:'.

Ga:nyo' ne yo:' wadowä:ta', wa:wö:' ne haksa'a:osgawagö:h. Da: ne'ho tgayadoga:ën, ga'sgweo:wa:në tgaho:ön.Ho:gwa: në: wa'i:s ne ga'sgwa:', da:në wa:wö:wi' haksa'a:h,nyagwai'shǒ'ö wënijo Da:ne:' ha'degagö: hëö:yǒ'ëö:goyahjohgwë', da:në ëtadiya:gë't nǒ'gë'gwa:h. Da:nëdo:ges dogë'ö:' o'tatsyosgwi:' wa:yö'. Niyosno:we' neyagö:gwe sayi:s ne ga'sgwa:' hëö:we tgahoga:ën. Sayöhdë:di'.Ga:nyo' wo'o'ga:h, sa:yǒ ne ho'nih. Wa:wöya'dihsa:khoa:wak. Da:në wa'a:gë' asd totga:nye:h. Na: gyǒ'öde'gatga'hoh. To:ha nä: a:owënoi' ne hagëhjih.Da'aö:wö:gë'.

Danë ne haksa'a:h, detadi'sdanegaös, tasda:ha' koh.Ta'gë:'ö wa:ya'dage:'. Wa:e' hotö:de' ha'gwisdë' jota:'.'Esëdëste't. Sëni:hë: sasda:ha'. I:' në sahso:d.Egökwanö:n." Ga:nyo' wa:kwë:da't, wa'a:gë', "Sajashë:h,së:da, koh." Da: në:gë: hohso:t, gahe'dA' ne:nöe'ya'do'dë' Wo'onishe't da:wösnye'.

Ta'gë:'ö ho'wa:s'ad ni:yö: gokwa:yë'. "O:nëo'jogëhö:di'. Ogwe:nyö: ëgekwihsa:ka'. Hëke:nö:k sö:ga:',ëyökiya'dage:ha' ëdiyagë't." Da:në ne'ho wa'ë: hëö:wejoyadoga:ën. O'jago:ed "Sö:ga:' daskniya'dagehah!Akniho:dŏ' negë'." Da:në ga:nyo' honëno'geähdöh, wa:wö:wi','Ga:nyo' ëtë:ne', ne:' ëji:sne:'. Eseksa'diyoak koh.Ewögehsës, gwa:he da'gwisdë' na:gye:'.'

Ta'gë:'ö wo'otgaeasdeh. Wa:di:yŏ' ne ji'dë'öshŏ'öh.Nä: da'a:digwe:ni' ae:nŏ'sgwä:'ne:k. Ne:' ne:wa' neganyo'shŏ' nyë:nŏ'sa:h, waenöndënŏ'geäd. Wao:nöhda:go'hae'gwah. Waë' ne ota:yö:nih, "I:' tgeji:nöh. I:' nä:ogwe:nyö: ëgegë:is." Wo:hdago' hae'gwah. Ko ne neo:gë'wo:hdago'. Nyagwai' ho:gwa: jënihsyo:d, gotsyi'wa:'shö:h. Ga:nyo' wo:nöhda:go', wa'a:ge' "I:' ne:wa'ëgadënŏ'geäd." Tisgënŏ'ji shö: wa'egë:is. Ga:nyo' ögye:gwa:wae:nötga:to', o'shagodi:gë' ne Gahe'da' ko ne haksa'a:hö:gweh. "Së:nö e:sesha:ni'k. I:' nä: heya:de'.'Wŏ'öšyonya:nö:' nŏ'dagawihda, de:ya:di:h. 'De'swagekwa:yë'." I:wi: negë' sö:ga:' ëö:wöhsdi:s ga:nyo' ëgëkwihsa:ka'.Sö:h? I;s nö:h, nyagwai'. I:s saji:yayë'. Ogwe:nyö:ëö:dekö:ni' na'od shenö:dë. Ogwe:nyö: ko do:gë:ë:nötga:nye:'. Da: në:' wa:wögwe'dëö:go' ne nyagwai'. Nä:de:wë:dö: de'shago:gë: ne gahe'da' hohso:t.

Ta'gë:'o wa:wönoet ne haksa'a:h. Do:gë: ko gë:shonötganyeaje's. Dadiya'do:gë: ko gë:s wa:jashë:', wo:da'.Hawödë:s ne haksa'a:h.

Ga:nyo' wa'o:shä:d, nyagwai' wa'a:gë', "Heyo:ë hëdwa:yŏ'jögwanöhso:d. Gahswë'daga:ën gä:idagö: wa:di:yŏ'. Wa'ago:da' ne yegëhjih. Honötga:nye: ne goksa'da'shŏ'ö ko nehaksa'a:h. Ga:nyo' ha'gwisdë' gotö:de', ne'ho wa'ëyesdak.'Ta'swa:je:h. Sö:ga:' negë' hado:wä:s dosgëh." Do:ges nä:wa:wöge' sö:ga:' dae'. Ha'gwisdë' nöe:ye:', wa:hdak nehado:wä:s. Ne:' neyeyeha' ga:nyo' sö:ga:' hado:wä:s ne'hoh.

Da:Në ga:nyo' o'jogëhö:di', o:në ae' dae' nejhogwëhhado:wä:s. Wa'a:gë' ne yegëhji nyagwai', "De'swa:gyë' nega'hasdeshä'. O:në dëdwadekahsi'. Neko ni: s ëhse'se:k.Eyagwade'go' ni:', jo'ji nyagwai' niyagwaya'do'dë's. :gwena: ni:s nišya'do'dë:h. Etse'se:k ni:s. Dosgë dae' nehado:wa:s. Da: ne:' wa:gë' deyohagwë:de' ne gä:it. A:yë:'nyagwai' nö: wëni'jŏ'." Wa'ega:'ae:yö:' ne nyagwai' ne'honënte:'. "Swade'goh!" waŏwodiowi" ne goksa'da'shŏ'öh.Dae:në:'sga:', wae:nöde'go'. O'tade'shägë:ni', gwa:hesa:nŏ'wös. Ga:nyo' dayë:'sga:' ne nyagwai' odino'ëh,o'shagonyo'. Da: ne:' ga:nyo' wa'eyasë:da't.

O'tadi'sdane:ga:' ne haksa'a:h. Honöhdŏ'o'sagoya'wëto'. Woi:wanä:go' ne högweh, a:yë:' ö:gweo'tadi'sdane:ga:'. Sao:shä:'t hoya'dahdŏ'ö haksa'a:h. Ne:'nö: tadi'sdanegaös. Wa:tgato' gä:idagö:h. Do:ges nä:haksa'a: ha'nön. Ha'nosdosga'ah, ko da:wë:nö:n.Sho'nigöhë'ö a:di'sdaë'. O:në wa:yë:se:' nyagwai' o'šyohsa'.Da: wa:yä:'dak wao:šyönyë' haksa'a:h. Gwe:gö da'a:tšyo:wi'ne haksa'a: he' nya:godë:sgwa' ne nyagwai'shŏ'ö so'jida:wë:nö:n

Da:në hösao:a:', hösao:tga' hëö:we të'jŏ' ne agwasho'nih. Agwasö:we daŏ'e:sha' ne ho'nih, saö:wögë' nehoksa'da'. Da: ne:' nä: hega:gö:n de:ya:di:h. Sgë:nŏ' koyënöhdönyöh.

BALD EAGLE SENDS MUD TURTLE AROUND THE WORLD

A bald headed old man lived on the top of the mountain. His wife, who had three children, lived near a lake about half way down the mountain.

Every day the old man would go to the lake to fish. Every day he gave fish to his family. When they got full he went home to sit on the mountain. From there he watched what was happening on earth.

This is how their lives passed for many years. Finally, the old man said, "I want to know how large the earth is." Being the chief of his people, he asked for a volunteer to go and find this out. One young man said, "I will go." "All right," said the old man. "When you get back, you will tell what you saw."

The young man got going. Finally he came to a country where everything was white. He had to turn back because the white things hurt his feet. The old man asked him if he had gone around the world. "No," he said, "I was not able." The old man was not satisfied. Others were sent to try. They, too, were not able to go around the world.

The fifth one to try went around the world. He was gone for ten months. When he returned, the old man asked him how he knew which way to go. "I followed the way the hemlock trees bent," replied the man. "I have seen things which no one else has ever seen."

The old chief was a Bald Eagle. The first man that tried to go around the world was a deer. His feet could not stand the ice of the white land. All the others were different kinds of animals and birds. So, that's all.

Jonyoda' wodënye o'tadz o ë dase'

Da: ne:' gyö'ö ne yada:tsyo:', da'de:yadi:h.Onödagë:ya:d tanö:ge' ne hagëhjih. Tanö'hosda:yë' gë:s.Da:në ne ga:hö', ha'deyonödaë yewajiyä:yë'. Së nyë:nödi:hodiksa'da:yë'.

Da: ne:' gë:s ne hagëhjih, da:ja'dën, tganyodaewaë:jo'ya:ka', kosgë hëö:we tëni'jö' ne hojohgwa'.Ha'dewënishägë: hagökwanö:dë gëndzöh. Da:në gë:s ga:nyo'wo:nöhda't, sa:hdë:di', hösa:jë: onöda:'geh. Hotgaeyö' na'odniyoje:ë yoe:dzageh Ne'ho nyë:nöho'dë: do:di'gwa niyoshäge:h.Ta'gë:'ö waë', "I:wi: ëwögënöhdö'he't niyoë:dza:sdë:'. Da:nëwa:daö:dö:' sö:di'gwa na'od ne högwe'da'shö'ö eo:gayëëöhdë:di', ëökdö:nö'." Högwe'dase:' waë', "I:' ëgahdë:di'." 'Hao' nyoh" waë' ne tagëhjih. "Ga:nyo' ëtsyö', ëskyo:wi'na'od o'se:gë'.'

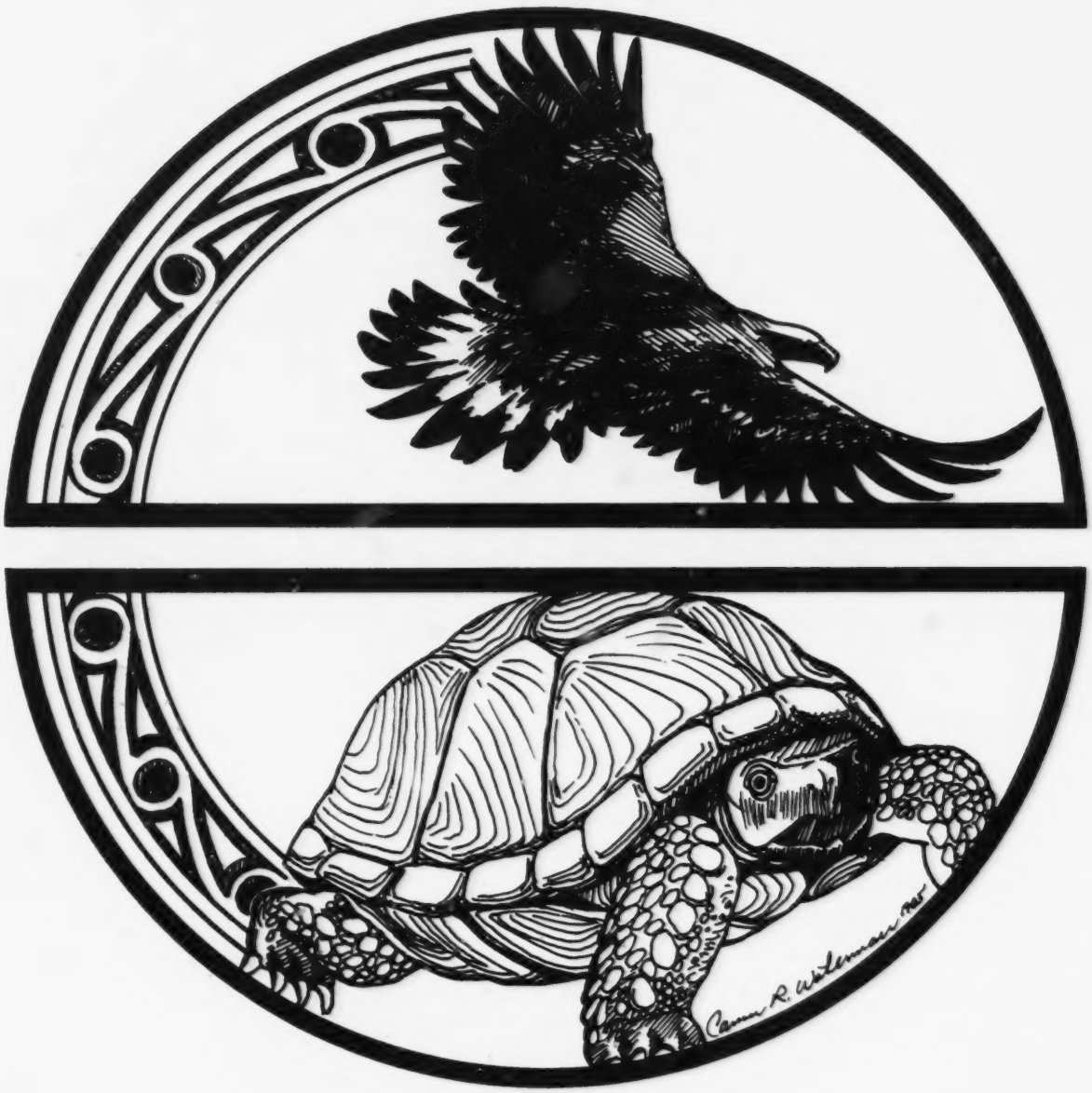
O:në na: wa:hdë:di'. Ta'gë:'ö wa:yö' hëö:we ha'de:yö:gagë:n niyohsohgo'dë:h. Wo:hsi'danö:wö:k nä: gyö'öh. Da:nësa:hdë:di' sö:h. "Gweh! O'tsadoë:dzada:se' dih? wa:wëös.'Hë'ëh. Da'agegwënyö:'.'

Da'ao'nigöi:yo ne hagëhjih. Da:në oya'shö'wae:nödënö'gead. Ko hae'gwa do:digwenyös'ö:'.

Ta'gë:'ö wis hadö:'ta' wa:gwe:ni' o'tadoë:dzadase'.Washë: niwë:ni'da:ge: hohdëjö:nö'. "Dë'ë' nö'sye:'esënöhdö'he't he:gwa: hëhse:'?" wa:daö:dö:' ne hagëhjih.'O geshe:' hëö:we:gwa: deyohsha'kdö: ne onë'da'. Agënöhdö'ne'ho:gwa: dwagahdëjö:h. Ha'de:yö: dage:gë' de:wë:dö: no:ya'a:di:gë'.'

Hao' o:në wo'nigoe:yoh, ne hagëhjih. "Da: i:sësknö'ne:dë'. I:s o'segwe:ni' na'od o'gadaö:dö:'.'

Da:në gyö'ö ne hagëhjih, sado:wa nagwasdo:ges. Da: nege'ne o'tadoë:dzadase', ha'no:wa:h na:h. Negë' newa:si'danesdos — neo:gë' na:h. Oya'shö'ö wae:nödënö'gead -ganyo:'shö'öh, ji'dë'öshö'ö koh. Da: ne'hoh.



Jonyoda" wodënye: o'tadz o ë dase'
(Bald Eagle Sends Mud Turtle Around the World)

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THUNDER AND THE SENECA WARRIORS

Once, while they were fighting the Cherokee, the Seneca became hungry. One of the men saw a bear. Chasing it to the cave, the man went in after it. After he had gone quite a ways, the man saw three old men sitting in a circle. One of them asked the Seneca why he had tried to shoot one of his men whom he had sent to bring the Seneca there. He continued, "I want to send word by you to the eldest man at your camp. I want to ask him if he will give us tobacco." The Seneca went back to his camp where he told the message.

When morning arrived, five of the Seneca went directly to the bear cave. They carried tobacco with them. When they gave the tobacco to the old man, he was glad. While they were present, the first Seneca said, "I'm sleepy." The old man told him, "Lie down then."

When he lay down the old man turned into a bear and rubbed his paws all over the Seneca's body. Then the bear took his body apart at his joints. The bear put it in a mortar dish and used a pestle to break it up. He broke it up until it turned into jelly. He then picked it up and put it on the other side of the wall, came back in, sat down, and smoked.

Finally, the bear turned into an old man again and spoke: "Nephew! All right now, you are able to come back out. You have been there long enough."

When the Seneca came out he was agile and looked like a young warrior. The other Seneca said, "Can you do this for us too?" The old man said, "If it's what you want. But only two of you. That's enough. Then I will tell you the reason for this."

"There's a very big opening in the middle of the earth. In this opening lies a large stone. Inside this stone lives a man with big horns. We have tried to kill him but have not been able to. Now, I want two of you to try to break this stone and kill him." "Before you do that I want you first to try and break this stone. I want to see whether you two have power." The stone broke when they hit it. They shot at a tree and only the stump was left standing.

"Alright," the old man said, "You two go. You will shoot the large stone. You two must use as much power as you can. I will wipe away your tracks. I am Thunder."

The two men then went to the opening in the middle of the earth.

Hi'nö', Ko Ne Onödowa'ga:'

Da: ne:' ga:nyo' honödi:yo: ne Onödowa'ga:', ko neOyada'geo:nö', wo:nödoswe'dë' ne Onödowa'ga:'. Da:nëshaya'da:t wa:gë' nyagwai'. Wa:she:' he nyo:we' ho'ga:yö'oyadoga:ën. Ne'ho ko wa:yö' ne högweh. Wo:yö:je'.Ta'gë:'oh, wa:gö:gë' së nyë:nödi:h, do:nöntsëö:da:se:hadinyohsyo:dö'. Shaya'da:t gyö'ö waë', "Dë'ë go:wa:waehsi'ya:k? I:' negë' wae:dënye:t neko ëtšya:a'. I:wi:hëgoi:wadënyë:hde' e:saö:dö:' heswagëhji adi'gwa ogwe:nyö:ae:sögwayë'gwa:nö:n." Da:në sa:hdë:di' ne högweh,hösa:tšyona:nö:', hëö:we todinöda:yë', na'od hoi:wayëdaje'.

Hi'nö', Ko Ne Onödowa'ga:'
(Thunder and the Seneca Warriors)

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Da: ga:nyo' sayo:hë't, wis nyë:nödi:h, waenöhdë:je:dhëö:we nyagwai' tëni'jö'. Oyë'gwa' ko hadia:wi'. Daö:e:sha'ne nyagwai' tagëhjih. Nö'we:' hë:ne's, shaya'da:dwo:da'wa:ste't. "Agida'was ni:" waë'. Wo:tö:dëh, nenyagwai' tagëhjih. "Sajashë: dë'ëh', wa:wëös ne högwe'ö:weh.

Ga:nyo' wa:jashë:', döda:da't ne nyagwai',wa:wö'nyagä:nye:' tya:ya'dagwe:göh. Da:në wa:wöya'daga'tsyi'hostöda'geshö'. Da: ne:' waö:da: gadzë'geh. O'taid ne:wa',yete'dahgwa' wa:ya:'dak. O'taid he nyo:we' oshesda'o'wa:dö'. Da: ne:' döda:k, sgëhsa:dih wa:yë:'. Döda:yö',sa:jë:', wa:dzeo:dë' koh.

Ta'gë:'ö wa:snye't. "Heyë:wö:dë'. Hao' o:nëh,ogwe:nyö: dëtsya:gë't. Ha'degayi:' nö'önishe;t ne'ho itse's.Ga:nyo' döda:ya:gë't, ha:ya'dagë:ö' gyö'öh. A:yë:'högwe'dase:'. Da:nëh oya'shö'ö wae:ni', "Ogwe:nyö: hae'gwane:' nosgwaje:ä's?" 'Jë:gwa ne:' iswe:h. Gwa:hedehsniyahse: shö:h. Ne'ho shö: ha'degayi:'. Da:ne egwao:wi'he go:wa: nö'ga:je:'.

'Gaö:gwa ni:wa' deyohagwe:de', ha'dewahsë:nöyoë:dzagö:h. Da: hëö:we deyohagwë:de', ne'ho tga:yë'ga'sgwä:sdë:'. gye:gwa: ga'sgwägö:h tejö' ne högweh.Gaö:gwa gyö'ö ni:wa' do:nö'ga:od. Ogwahdagwas ni:'a:yagwa:nyo".

'Da: o:në desniyashe: ësnyadënö'geäd dësni'sgwä:id.Ne:' ëö:nyo' ga:nyo' ne:' nëhsni:yë:'.

'Gao'nö'wö:di ne:' nëhsni:ye:', ësnyadënö'geäd ya:e'adi'gwa sni'hasdeshä:yë'." Do:ges go:wa: o'tga'sgwäitga:nyo' wa:ni:yën. Ko ne gä:it, johji'ge:ot sö:h.

'Hao' o:në šnyahdë:dih. Esni'ya:k ne ga'sgwä:sdë:'.Edisnyade'hasdë he niyogwenyö:h. Ekniyanögö:e' nä:h. I:'wae negë' ne Hi'nö'.'

O:në ne'ho wa:ne:' hëö:we dejohagwë:de'. Ne'howa:ni:yö' he nyo:we' wa:ni:gë' ne ga'sgwao:sdë' Waeniya:k!Da:në sa:yade'go'. Asde:gwa: honënö'geähdöh. Ta'gë:'öhonötö:de' sö:ga:' dae'. Da'jiu shö: wao:wögë' högwe dae',ha:nö'ëö:wi' osaisda'go:wa:h, deyonö'ga:ot koh.

Da:në ne'ho hösa:ne:' hëö:we joya:de' ne nyagwai'.Wa:ni' gyö'öh, "O:në wa'akniyanë:da't. Awe:yö: neosaisda'go:wa: deyonö'ga:od." Da:në sa:yahdë:di'.

THE GREAT WORM AND THUNDER

A little boy was hunting birds in the bushes. He saw beautiful colors on a worm sitting on a limb. He was surprised that it was so pretty. The next morning he went to see if it was sitting in the same place. He saw that it had moved a little. He cut a small twig and hooked it up to the worm. Then he fed the worm. Good, he thought, it ate a little. He fed it every day.

The worm kept getting larger. It got very large. Finally, it got so heavy that it broke the limb where it was sitting.

One day the boy was hunting with other children. All of them fed the worm. They watched when he ate and thought it was very beautiful. Everyday they fed it. After a while it ate rabbits. The worm was getting huge.

The children never told anyone what they were doing. Then, one day, when they came to feed it, they began playing and wrestling. They came near to the worm and one of them got caught. The worm swallowed him. The other children got scared and went home. The old people missed the child and went looking for him. The other children would not tell anyone what had happened to him.

The next morning they went back. The worm ate three more children. Then it killed and ate a deer. The children were afraid so they went home.

The village was built on the top of a hill. By the next morning the worm was so huge that it was all around the hill. No one could get near it. The villagers knew they would all be killed if they could not get away. All of a sudden they saw what looked like a hole. Many people ran and fell into it. Those who were left soon realized that this was the worm's mouth. They appealed to Thunder, their grandfather to help them. Very soon it began to thunder and a big storm came. The great worm was hit by lightning and burst into many little worms. It rolled into the valley, fell into the lake and sank to the bottom.

Oji'nö:wö' Go:wa:h, Ko Ne Hi'nö'

Haksa'a:h, ji'dë'ö hodowädö:je's osgawagö:shö'. Wa:gë'ohso'hgwi:yo: oji'nö:wö' ga:t o'hahdo:t. Woi:wänä:go' hegaksa'go:wa:h. Sayo:hë't ae' sa:kdö:nö' adi'gwa gado:gë: shö:tga:d. Wa:gë' nä: ostö: otgi:sdöh. Wa:ya'k niwu'u:ho'sgwi:yä'ge wa:nöh sö:dë'. Ne:' wa:nö:n ne oji'nö:wö'.Sgëno' wae:nöhdö:nyö:', o'ga:k niwu'u:h. Ne'ho nyo:je:wë:nishädë:nyö'. Da:yotge'ö:jë' gagöwanëh. O'gagowahe'tkoh. Ta'gë:'ö nä: o'wa:ja'k hö:we ga:t, ne'honiyoya'da:sde'. Oya'shö ko hadiksa'shö'öh'honödowa:dö: gë:s.

Hë:ne's ne agwas joje:ëhdö ho:gë: ne oji'nö:wö'.Gagwe:gö nä: ne:' wa:dikwa:nö:n, wae:nöntysi'waë'o'wadekö:ni'.

Ogi:sdö shö: gaksa'go:wa:h. Hadewënishage:hadikwanö:dëh, ta'gë:'o gwa'yö: ne:wa'wa: k. Ähdak nä:o'gagowa:he't. Ko sö:ga:' do:nöntšyo:wi:' he nyo:nönje:ëh.

Dawë:nishä:dë nä: o:në ae' hadikwanöndë:ne'.Honötga:nya:je's dë:nödaje:nö:s. Dosgë o'wa:dö' shaya'da:dne:' nä: ho'yo:nën. Wo:nö:hjö'k nä: hadik sa'shö'öh,sae:nöde'go'. Wa:diga'ë:yö:' ne hadigëhjih, wa:wöya'dihsa:kshaya'da:t hoya'dahdö'öh. Ko da'aë:nöntšyo:wi' nehadiksa'shö'öh he no:ya'da:wëh. Ne'ho ko ae' hösae:ne:' newa'o:hët.

Da:në: nä: së niyohsa'ö he nyë:nödi:h. Wadi:gë' neo:gë'gonyo:h, gohsa'ö koh. Wo:nöhjö'k nä:h, sae:nödë'go'.

Onöndage: ya:t negë' hadinöge'. Waë:nönjë:gwa nä: shö:sedehjiah, deyonödadase: he nigagowa:nëh. Da'aö: dosgehae:nö:tis. E:nö'wë:da't së'ëh, jë:gwa da'aö: a:diyagë't.Jë:gwahse: wa:digë' A:yë:' deyohagwë:de'. Dae:në:'sga:'Ko Gwe: Göh Wa:diya'dë't hëö:we deyohagwë:de'.Deyohsgä:'wënegë'. Gagwe:gö ne'ho wa:diya'dë't gahsa:gö:h. Wa:e nä:wae:nösyo:wi' ne hadiksa'shö'ö nyo:diya'dawë'ö nehodiya'dahdö'öh.

Dohga:'a nyë:nödi: sonödadë:öh. Wa:di:wis'a:' Hi'nö'hawöhso:t ëö:wödoi:šyöhgwë' ëö:wöya'dage:ha'. Niyohsno:we'dagawëno:da't. Gwas nä: dayodetgitdö:je'. Wo:yë'gyö:' neojinö:wö'go:wa:h, niwui'su: nä: o'wa:dö'. Wa'ogahade:ni',yoa:gö: ho'waja'dën. Ganyodae' nä: ho' wa:dö'.

THE FOX AND THE RABBIT

One winter day, a man was walking over newly fallen snow. Suddenly, he saw another man coming toward him. This second man was a man-eater, the first man realized. He became frightened as he turned around and ran in the other direction. He was running as fast as he could, but the man-eater was also a fast runner and he began gaining on him. The first man realized he could not escape, so he took his moccasins off and told them to run away as fast as they could. He then turned himself into a dead, rotting rabbit and laid down on the ground for the approaching man-eater.

As the man-eater reached the dead rabbit, he saw tracks and ran after the moccasins, thinking wild game must have killed the rabbit. Eventually, he caught up with the moccasins, however, and realized he had been fooled. The-man eater became very angry, so he decided he would turn back and eat the carcass that had been left. But the carcass was no longer at the spot where it had been. Instead, a man was sitting at a fire making ropes. The man-eater asked the rope-maker if he had seen anyone pass by. The rope-maker didn't reply. The man-eater was angry that the rope-maker would not answer him, so he pushed him over, causing him to fall flat on the ground. Finally, the rope-maker spoke, "Yes, someone did go by." Again, the pretended rope-maker sent his moccasins on and the man-eater sprung up after the moccasins. The rope-maker followed the man-eater, but this time he turned himself into an old dead tree with dry limbs. He circled around the man-eater and soon was in front of him.

When the man-eater approached the tree, he said, "This tree looks like a man. I believe he's fooling me again." The angry man eater hit a limb that looked like a man's nose, and broke it off, causing it to fall to the ground. The man-eater finally realized this was a tree, and began chasing the moccasins once again.

While he was running after the moccasins the man-eater began thinking, "I still believe that tree was the man." So, he turned around and ran back to the tree. But the tree was not there. On the ground, however, was an area covered with blood where the broken limb had fallen.

Realizing the tree had been a man, the man-eater began searching for the tree once again. The man fled when he found out the man-eater was after him. He came across a dead body and put it in the path of the man-eater. Approaching the corpse, the man-eater said, "I will eat the meat this time." The man-eater believed the body was that of the man who had tricked him so many times. So, the man-eater ate the body. The man had therefore escaped the man-eater.

It is said the man with the moccasins was a rabbit and the man-eater was a fox.

Nö'gwatgwa: Ko Ne Gwa'yö:'
(The Fox and the Rabbit)

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Nö'gwatgwa: Ko Ne Gwa'yö:'

Oniyase:'geshŏ' hatai:ne' ne hŏgweh. Jë:gwa shŏ: wo:gë'O:ya' ŏ:gwe dae'. Dosgëhshŏ'ŏ owa:dŏ', o:në waë', ŏ:gwei:yasni:'ah. Da:në nä: wo:hjŏ'k. Da:di:sade:ni', wa:e' ëŏ:de'go'.Wa:tsyi'gwadase'hŏ, wa:e' eoyano'tgë:ni ne ŏ:gwe i yas.Hayano:we' gwa: negë'. Dosgë shŏ: hoa:je', o:nëwa:gatsyŏ:go' ne hoyo:wah. Wa:ge:ŏ', wa:gŏ:wi' oi:wa'shŏ"Edisnyajano:wä:d, ësnyadë'go',waë Wa:jashë:'na:ne ha:hŏ' a:yë:nä: gwa'yŏ:' oya'datgës o'wa:dŏ' niyo'dë:h.

Ga:nyo' nä: ne'ho wa:yŏ' ne shaya'da:d da:dake'. Wa:gë'Jë:sda'ë:' nä niyo'dë: oya'datges. Wa:gë' ko gayanŏde:nyŏ:.Da: ne:' nä: wä:she:'. Ga:nyo' nä: wa:goat ne gayo:wahshŏ'ŏh,wo:nŏ'kwë nä:h. Hënŏhdŏnyŏ ko o'taknigŏhgë:ni' ne hŏ:gweh.E:ge:k nä:'gwa ne o'wa:' tga:yë', waë' ne hënŏhdŏnyŏh.

Da:në ŏ:gwe i:as dŏda:dihsade:ni'. Nä: dë'sgayashe' negwa'yŏ:' oya'datgës. Da: na:e' wa:yanë:ŏ'. Jë:gwa shŏ: ae'wo:gë' hŏgwe hanihsyo:d, a:yë:' gëŏhgä:' hahsyŏ:nih oji:sda'häya:'ta'. Da:në wŏ:dŏ:' digwa sŏ:ga:' hŏwŏ:gë: hoähdŏh.Gwisdë' da:wë:' ne gëŏhgä:' hahsyŏ:nih. Sa:ŏ:dŏ:' ae',o'tohjaë' koh. ho:gwa: nä: wa:ya'je:në't, wa:yashe:da't.Da:në da:snye't waë, "E:h." Sŏ:ga:' wa:e sŏhoähdŏh. Negë' nehŏgweh, a:we:d gëŏhga:' hahsyŏ:nih. Gayo:wahsŏ'ŏ ae'hago:wi:h, ëyade'go'.

Da:në ŏ:gwe i as, o'to'saeyë ne'ho wa:e', wo:yanë:ŏ'.Oyanŏda:je' së'ëh. Da:në geŏhgä:' hahsyŏ:ni o'ta:da't,daë'sga:' koh. O:në ko ae' o'taja'dade:ni'ogayŏhsyŏ:d ne:wa' wa:dŏ'.Ga:nyo' ae' ne'ho wa:yŏ' ne ŏ:gwe ias, waë' "A:yë: ni:'i:wi ne' nŏ: ne:wa' ogaiyŏsho:d odo'ŏh. O:në nä: wa:gŏ:ekdawa:ja'k nä:h. A:yë:' ogŏ:da' niyo'dë: ne dawa'së'tdawa:ja'k. Waë' ne ŏ:gwe ia:s, "Hë'ëh, nŏ: nä: de'ne:'.Da:në na:e' wa:goyanë:ŏ'. Ahsŏ honŏde' gwëŏ:je' gayo:wahsŏ'.

Ga:nyo' ae' wa:gwae' ne gayo:wah, a:yë:' o:në i:wi:h,ne' nŏ: jogaeyohsyo:d, ne:' nŏ: hëhsë:', waë'. "A:ye:' ae'dsaknigŏhge:ni'." O:në sa:hge:.

Ga:nyo' hŏsa:yŏ' hëŏ:we Tga i:dak,näde'sga:it. Ne:' gwa neo'sgoa, a:yë:' jo'së'ŏh. A:yë:'otgwëhsae'. Da:nëna: waë'nigŏë:s'a:' ne: nŏ: ne gai:dak,ne'nä:digwado:ges ne hŏgweh, hawŏhse'. Da:në nä:e' wa:yanë:o'. Gayanŏde:nyŏ'së'ëh ae'.

Ga:nyo' ne hŏgweh, wa:ga'ë:yŏ:' daŏ:wŏhse' ae' ne ŏ:gweia:s. Da:në ae' wa:de'go'. Jë:gwa shŏ: ŏ:gwegë:ŏ' oya'da'wa:gë'. Da:në wa:yë:'. Ga:nyo' nä: ŏ:gwe ia:s wa:yŏ'ne'hoh. "Ege'wa:k ne:wa'. Da'a:ŏ dŏ:saknigŏhgë:ni'." Da:nënä: wa:dekŏ:ni' ne ŏ:gwegë:ŏ' haya'dayë' oya'datgës. Da:nësa:'nyagë't negë' ne hŏgwe hosë'sgwa'.

Da: henŏdŏ:k, ne' ne hŏgweh, gayo:wa' do:ëhsŏ:je's,gwa'yŏ:' nä gyŏ'ŏh. Da:ne ŏgwe ia:s, nŏ'gwatgwa: nä:h. Da: ne'hoh.

THE CRAWFISH AND THE RACCOON

The chief of the crawfish told his people he was going to travel to see if the raccoon was around somewhere.

He started out and went to every lodge where he found that all were at home and well, too. On his way home, as he was walking along the edge of the water, he saw the body of the raccoon. "This is good luck," he said. "I will go and tell all the people to come to see the raccoon lying here dead.'

All of the crawfish came and saw the raccoon lying on the ground. His face was black because the flies were there walking around on him. One of the crawfish pinched him on his lips but he did not move. The chief of the crawfish said, "We will sing." "We will have a good time, too." Suddenly, while they were having a good time, the raccoon jumped up. He wrecked everything and ate most of the crawfish — only two or three or four got away.

The raccoon knew that the crawfish liked spoiled meat. His trick made it possible for him to have a meal.

Oji'ehda; Ko Ne Jo'ä:ga'

Hahsënowa:në ne oji'ehda'. Da: ne:' wa:gö:wi nehojohgwa' dëö:daw:nye:' gyö'ö adi'gwa ö:gwe ia:s gatga'hoh.

Da:në wa:hdë:di'. Gagwe:gö na: hëni'jö'. Tisgë:nö koh.Ga:nyo' shohdëjö:je', onegak'a ne'ho wa:gë' ö:gwe ia:staya'dayë'. "Ogadä'swiyo'he't," waë'. Wa:tsyonya:nö',waö:goya:sho' koh, ënöntsi'waë' ö:gwe ia:s tawe:yö:h.

Da: ne'ho nöndae:ne:', wae nötga:to'. Gagwe:gö wae:ne:'do:ges hawe:yö:h. Jë:sda'ë:'nä: shö: nya:göhso'dë jo'jioshëda' ne'ho deyonöndawënye:h. Da:ne:' shaya'da:do'tohjidoäk hahsohgwa'geh. Na: gyö'ö do:dönya:no' ne ö:gweia:s. Da:në wae:ni' "Edwadëno:dë". Enöndenetgä:dö:' koh.Jë:gwa nä:shö: da:tgëö' ne ö:gwe ia:s, ga:nyo' hönödënetgä:dö'.Wa:nösgai'. Da:në ne ö:gwe ia:s wa:dekö:ni'. Dekni:h, sëgi'shë nyë:nödi wa:di'nya:gë't.

Honöhdö' ne ö:gwe ia:s, hodiga'has o'wa:tgë: neoji'ehda'. Da: ne'ho nö:ye:'. Ogwe:nyo: gyö'ö oji'ehda'ëshënödeknö:ni'.

Sedehjia ehse:ge' asde tga:ye' negaganya'sha'. Esyagahi:yo:' ne gaganya'sha', ne:' ehsi:yo'ne nyagwai'. Ga:nyo' dosge eta:tis, ne'ho hesda:ke:' heo:wetga:it, ne one'da'. Da:ne:' esa'te'. E:yahse:' ne nyagwai'. Ga:nyo' e:yahse:', da:ne ne: e:so'ga:d heo:we hahsi'o:toe:do:gwa:h. Da:ne wa:to:da:t ne haksa'a:h, ne'ho no:ye:'.

Oji'ehda; Ko Ne Jo'ä:ga'
(The Crawfish and the Raccoon)

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